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THE  
*PRESENT STATE*  
OF THE  
ESTABLISHED CHURCH,  
OR  
Ecclesiastical Registry  
OF  
IRELAND,  
*FOR THE YEAR 1814.*

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COMPILED AND ARRANGED  
*By SAMUEL PERCY LEA, Gent.*

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1814.



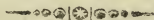


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## PREFACE



To the Reverend Members of the Established Church it has been a cause of no small inconvenience, that since the discontinuance of the Convocation of the Clergy of Ireland, about the end of Queen Anne's reign, their means of intercourse and co-operation have been much interrupted and circumscribed: towards remedying this, the author has been induced, at the suggestion of some intelligent characters to undertake the present little Work.

Although the utility of this compend, in facilitating the means of correspondence among the venerated gentlemen for whose benefit it has been principally designed, obviates the necessity of apologizing to them for its publication; yet, the author considers it may not be unnecessary to observe,

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## PREFACE.

that, to lawyers, law-agents, literary gentlemen, and country farmers, in general, the Book may be of no small advantage in their respective departments: as besides the Lists, Tables, and general Indexes more immediately appertaining to the establishment, they will find, developed here in a concise and comprehensive manner, short topographical notices of the provinces, and their several dioceses; the origin, names, orders, and privileges of the Clergy, and of the parochial officers employed under them; and also a summary statement of the various laws which affect them, the Church-Wardens, and the parishioners at large, with respect to tithes, parochial cesses, and other obligations. All those articles are compiled from the works of Usher, Bingham, Gibson, the late Dr. Brown of Trinity-College, and other antiquaries, civilians, and canonists of equal celebrity, for their elaborate disquisitions on the ecclesiastical history and government of the British Isles.

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THE  
ECCLESIASTICAL REGISTRY  
OF  
IRELAND.

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CHAP. I.

*Of the ancient Religion and Ecclesiastical Polity of  
Ireland.*

NOTWITHSTANDING the learned disquisitions of Archbishop Usher, Sir James Ware, Lhuyd, Harris, and the more recent researches of the erudite and venerable General Vallancey, who has acquired merited celebrity by his profound investigation of Irish antiquities : yet of the national religion of Ireland, previously to the introduction of the Gospel there, little has been, with any degree of precision, hitherto ascertained. It is probable, however, and the probability is supported by the annals of Ulster, and other ancient records adduced by the above antiquaries in

confirmation of the Hypothesis, that the Milesian colony from Spain retained among them some vestige of the Primeval religion of the Patriarchs and knowledge of the true God.

From the same authorities, also, we are further informed, that in about a hundred years after the Iberian invasion, and nine centuries before the Christian *Æra Teernvass*, (*Tighernmhas*) then monarch of Ireland, introduced the system of heathenish religion, established among the neighbouring nations: for which perversion from his ancestral religion he was punished by the signal interposition of Heaven; as he and three fourths of those assembled with him at *Moysleachta*, in *Brefny*, were struck dead, while sacrificing to the abominable idol of the God *Crumkroa*, on the day before *Sawvuin's* feast, which corresponds with our first of November.

For the religious ceremonies and rites, observed by the Irish in solemnizing the festivals of *Sawvuin* on the first of our November, of *Lhaw Beaultinne*, or *Bawl's* fire, on the first of May, of *Keaun Chroihé*, or the supreme Creator, with the history of the Oracular prophecies and responses delivered by the *Leeg Fawill*, or stone of destiny, at each Monarch's coronation; of the *Cloch-Oir*, or golden stone, because enveloped in a case of gold and religiously preserved at the place, hence denominated *Clogher*, and of the other Ethnic deities worshipped here, the inquisitive reader may consult the works of the above antiquarians, but more particularly those of the learned *Vallancey*, to whom, not only the Irish, but the public in general, are particularly indebted for



for exploring, elucidating, and vindicating the ancient history, language, customs, literature, and religion of Ireland.

That the religion thus introduced by Teernvass, and subsequently established in Ireland, was similar to that which then prevailed among the Celtic nations, is abundantly evident from the ancient monuments and local customs existing in the island to this day. The Celts, under the various appellations of the *Celtæ*, *Keltoi* or *Celataë*, *Galataë*, *Ghelts*, *Galli*, as also of *Gaetæ*, *Gothi*, *Cuthi*, *Cotui*, &c. &c. of whom the *Airre-Cotti* were a branch, departed, according to the learned authors of the *Universal History*, from the source of population; and, gradually spreading themselves over *Armenia*, *Iberia*, *Colchis* and *European Tartary*, successively peopled *Poland*, *Hungary*, *Germany*, *France*, *Spain*, *Great Britain* and *Ireland*.

Their religious system was that of *Druidism*: in the language of *Ireland*, *Shan-Dree*, an old *Druid*, or aged sage, is well known to every child who understands or speaks *Irish*. The *Druids* were divided into 1. *Draoihee*, or religious *Druids*; 2. the *Fillees*, or poetic philosophers, called also *Bards*, and 3d. into *Faidtee*, being the *Vates* and *Eubages* or sooth-sayers and prophets of the *Romans* and *Greeks*.

The *Druids* worshiped one God, with many subordinate deities, to whom they neither raised temples, nor statues; but paid him their adorations in large groves, which, being free and open in all parts, were, in their opinions, more agreeable to the divine Being whom

whom they represented to themselves, as incomprehensible and unconfined.

The oak they revered as sacred to the deity ; its wood, foliage, fruit and mistletoe they used in their sacrifices. The sun, moon, and stars were their subsidiary divinities ; they believed in a future state of rewards and punishments, suitably to their behaviour in this world ; and observed a great simplicity in all their religious rites, till the gradual adoption of the gross superstitions practised by the *refined* nations of Italy and Greece. Little further can at present be ascertained respecting the Irish Druids, as they were not used to commit much to writing, and the few volumes existing at the introduction of Christianity were destroyed, as well by the missionaries, as by themselves ; from the ardent ambition of one party to conceal their doctrine, and the earnest zeal of the other to abolish every vestige of superstition and idolatry, so that in the 8th century, not one roll of their writings could be found. St. Patrick is reported to have burnt 100 volumes of Druidic manuscripts in one pile !

That the dispensations of christianity, a blessing communicated by the Omnipotent for exalting the dignity of human nature and promoting the happiness of mankind, was, at a very early period, imparted to the Irish nation, is a fact recorded in our annals and corroborated by the testimony of foreign writers : but with respect to the time when, and persons by whom the Gospel was first introduced here, various and discordant are the opinions of authors.

It is, however, abundantly manifest, from the writings of Harris, Rapin, Ware, Dr. Lhoyd the learned Bishop  
of

of St. Asaph and Primate Usher who made the ecclesiastical history of the British Isles his particular study, that it was first preached about the middle of the fourth century; and that about the year 364, St. Dimna; Mochelloc, after whom Kilmalloe was called, with several other missionaries, imparted the evangelical tidings of the Covenant of Grace to the island; that about 389, Declan, Kieran, Iber and Ailvey the first Bishop of Emly converted the heathens of the southern districts of Munster, Leinster and Connaught, to the soul-saving faith of Christ, and that in 432, after the failure of Palladius's mission on the preceding year, St. Patrick, with other learned associates, set the finishing hand to the harvest, and, by his uncommon sanctity, persevering diligence, personal example, and knowledge of the national language, soon induced the whole nation to embrace the doctrine of Grace. His disciples here made such a speedy progress in christianity, that, in the ensuing century, according to Cambden and others, Ireland sent forth swarms of missionaries for preaching the word to all parts of Europe.

Archbishop Usher fully proves that the religion introduced by St. Patrick into this Island, was, as to the main points, the same with that established here since the Reformation. For clearing up this point, the primate quotes the sentiments of the most ancient Irish and foreign writers, and thereby proves, that though St. Patrick entertained a particular regard for the piety and learning of the Bishop of Rome, who originally sent him on the mission to Ireland; yet he and his successors in the sees of Ireland never obeyed the ar-

bitrary dictates of the Church of Rome, or took them for divine and infallible oracles.

This the illustrious Primate further proves from the manner in which the paschal controversy was conducted, not by a servile submission to the Pontiff's mandates; but by the Irish clergy's sending a delegation to Methodius, Patriarch of Constantinople, for ascertaining the exact tradition of the church respecting the celebration of Easter. This appeal to the patriarch is mentioned by one of Chrysostom's Greek Biographers, and must have happened during Methodius's patriarchate, between 842 and 847. Thus the Primate of Ireland continued long independent and free from any subjection to the see of Rome and the Irish bishops consecrated each other for many centuries afterwards.

Here it is absolutely necessary for the writer of this sketch to observe, that, from the numberless miracles absurdly ascribed to the patron-saint of Ireland, by the credulity and devotion of his monkish Biographers, some very learned men have been led to doubt of his existence altogether.

The first who entertained suspicions of his non-existence was Sir Thomas Ryves, C.L.D. and master of Chancery in Ireland, &c. Dr. Ryves, who was a man of acknowledged erudition, wrote a latin treatise in defence of the English mode of governing Ireland, in vindication of the conduct of the Lord Deputy Chichester, against the attacks of Dr. Rothe, Titular Bishop of Ossory, in a work called the *Analecta*.

His conjectures respecting the non-existence of St. Patrick, Dr. Ryves communicated to the celebrated Usher, in order that he might submit them to the examination

amination and ordeal of the Historiographer of the British isles. Usher's short, yet conclusive reply was, that "the ridiculous miracles fastened upon our Saint were the works of later writers." In this opinion Camden perfectly coincided. Discountenanced by the "Oracular decision of these two great luminaries of British and Irish antiquities, Ryves was put down." Thus the subject lay in merited oblivion, till lately protruded into publicity, with additional arguments of the negative kind, by the learned Dr. Ledwich in his "Antiquities of Ireland." Ledwich is a name long identified with learning; and, if in this and his other disquisitions respecting the pretensions of the Irish to early civilization and literature, he so far divests himself of all that nationality, prejudice and ancestral pride, as to view those objects, in a different light, why should Irishmen be so irrational as to prejudge and condemn before they peruse his work, examine his reasoning, and duly weigh the arguments he offers in justification?

No antiquary has paid a greater tribute of praise to the national character, from the sixth century of Christianity till the Anglo-Norman Invasion by Henry II. than the argumentative Ledwich. In his review of Irish literature during the middle ages, which does him honor as a scholar, he irrefragably proves, conformably with what has been already advanced, that episcopacy was established in Ireland before the ineffectual mission of Paladius, in 430, with whom, as being an emissary from the pope, the Irish prelates declined to hold any communication.



The unprecedented security enjoyed by literary men in Ireland, free from all papal control, and the political convulsions of neighbouring nations, rendered her the asylum of learning to the western world. Her unrivalled fame in science and literature caused kings, princes, and bishops of foreign nations, to visit the "sacred Isle" for their mental improvement, and invite our learned countrymen to settle among them for the diffusion of profane and spiritual knowledge among their subjects.

To our Columbs, our Cummins, our Aidans, our Feeneens, our Colemans, our Adamnans, our Don-gals, our Maccariuses, our Farrells or Virgils, our Scotus Eugenias, and a galaxy of others, who adorned the "celestial island", from the fourth till the twelfth century by the purity of their faith, the sanctity of their lives, the integrity of their practice, and the extent of their knowledge in the various branches of sacred and profane literature, the Continent of Europe stands highly indebted for cultivation and science, as may be seen by Doctor Ledwich's Antiquities.

Thus was the renown of Ireland aggrandized by the virtues and talents of her sons, till the Ostmen or Danes, obtained possession of Dublin, Waterford, and Limerick, The consecration of their bishops by the Norman prelates of England, the then agents and abettors of papal usurpations, paved the way to the introduction of the Pope's supremacy over Ireland, which was partly effected by the distribution of the Palls thro' the agency of his legate Paparo in the 3d national council of Kells, held in 1152, and completed by the synod of Cashel, where the good arch-bishops



bishops and bishops of Ireland exempted the churchlands from secular exactions, established the payment of cattle and corn tithes to the parish church, uniformity of ecclesiastical service with the English clergy, and some other enactings of minor consideration; after which, each archbishop and bishop, there assembled, gave a charter under hand and seal to Henry II. then present, in which they settled on him and his heirs for ever the kingdom of Ireland, and, at the same time, subjected the church to the payment of Peter-pence and spiritual subjugation of the Pope.

From this famous Bull, procured ten years previously to Henry's invasion, it is obvious, he always entertained an intention of subjugating Ireland. Thus this great opposer of Papal usurpation in England, where the clergy already became so independent as to claim a total exemption from regal authority and civil law, to sanctify his iniquitous design and gratify his thirst of dominion, acknowledged the papal power for transferring the rights of royalty and privileges of nations. Many, however, were the fatal consequences which originated from Henry's duplicity on this occasion.

The Anglo-Norman settlers, with the great body of the degenerate clergy and the aboriginal inhabitants of Ireland, considered the King of England as the Pope's feudatory vassal. Can it therefore, excite any surprise that the Irish, both of British and Milesian origin, sometimes appealed to Rome for redress and protection against the oppression of the Monarchs of England? That this was actually the case, is manifested

manifest by the Brief of Pope John 22, to King Edward the Second at the commencement of the thirteenth century, in which the Pope desires him to redress those Irish grievances, repeatedly complained of, to the Holy See as to their natural protector, by the people of Ireland.

Every man, acquainted with history, knows the extravagant and astonishing power which the bishops of Rome acquired in Christendom, under colour of a pretended supremacy in matters ecclesiastical. Their encroachments, though they certainly advanced in Britain to an alarming extent, were, nevertheless, opposed at times, long before the Reformation, with more spirit and energy than perhaps in any other nation in Europe. With unanimous firmness the feudal lords of England resisted the introduction of certain doctrines of the civil and canon law; which, though favourable to their interests, and subservient to their passions, yet were considered as preludes to the general establishment of a code, which they dreaded as tending to raise even too high the ecclesiastical and papal power.

With the same firmness and anxiety, various excesses and abuses, proceeding from the See of Rome, were repressed, abolished, and forbidden by several statutes. For instance, it was a constant practice and endeavour of the foreign clergy, particularly the Italians, to procure livings and benefices in England, and draw out by these means great part of the wealth of the nation, which never returned; many also went from England to pay their court at Rome for the same purposes. This was called purchasing provisions, and the

the persons “provisors,” a name and practice which became in the reign of Edward the First and Third, intolerably odious in England ; insomuch, that it was prohibited by several statutes, which condemned it in severe terms, and declared, that the custody of vacancies and the presentments to benefices belonged to their several founders ; and that no such right existed in the See of Rome, which had at one time exerted this assumed power so far as to give away bishopricks : for example, the bishoprick of Ely was given to the archbishop of Rouan. Aliens were also by other early statutes, long before the Reformation, rendered incapable of holding livings in England without the King’s licence.

Still, these restrictions faintly curbed the overweening power of the papal throne, until the mighty sweep of the reformation put an end to its existence altogether, and restored ecclesiastical supremacy to the king alone ; a power with which some subsequent monarchs were so delighted, and of which they entertained such exalted notions, that it became requisite at the revolution to ascertain how far the supremacy of the crown exactly extended in matters spiritual as well as temporal.

## CHAP. II.

*Of the Clergy, &c. in general.*

As, among Christians, persons selected and separated from common use for the service of God, are more peculiarly the domestic servants and chosen portion of the Lord's inheritance; so, from the primitive ages of christianity, the persons thus set apart have been called *clerici*, clerks and clergy, from *kleros*, in Greek, signifying lot, portion, or inheritance, being that venerable body of clerks, or ecclesiastics, who are of our Lord's lot or share, like the tribe of Levi in Judea, separated from the noise and bustle of the world, that they may spend their time in the duties of the Christian religion.

The clergy were formerly divided into regular and secular; those being regular who lived under certain rules and of some religious order, and were called men of religion, or the religious; such as abbots, priors, monks, &c. The seculars were those that lived not under any certain rules of the religious orders; as bishops, deans, parsons, &c. Now the word *clergy*, comprehends all the persons in holy orders and in ecclesiastical offices, viz. archbishops, bishops, deans and chapters, archdeacons, rural deans, parsons, (who are either rectors or vicars) and curates.

The clergy have several liberties allowed them by the municipal laws, and had formerly much greater, which were abridged at the time of the Reformation,

on account of the ill use the then clergy had endeavoured to make of them; for the laws, having exempted them from almost every personal duty, they attempted a total exemption from every secular tie. The personal exemptions, however, for the most part continue. A clergyman cannot be compelled to serve on a jury, or to appear at a court-leet, or view of frank-pledge, which almost every other person is obliged to do; but, if a layman be summoned on a jury and, before the trial, takes orders, he shall, notwithstanding, appear and be sworn, 4 *Leon.* 190. A clergyman cannot be chosen to any temporal office, as bailiff, reeve, constable, or the like, in regard of his own continual attendance on the sacred functions. *Finch.* L. 88.

During his attendance on divine service, he is privileged from arrests in civil suits for a limited time, *eundo, redeundo & morando*, to perform divine service, Stats. 50. E. III: c. 51. 1 R. II. c. 16. in cases of felony he shall have *benefit of his clergy*, without being branded; and may likewise have it more than once. Clergymen also have certain disabilities; it was long doubted how far they were fit to sit in the House of Commons, but an act passed in 1801, which decides the question in the negative.

By the Act called *Articuli Cleri*, 9 E. II. Stat. 1. c. 3. If any person lay violent hands on a clerk, the amends, for the peace broken, shall be before the king, that is by indictment, and the assailant may also be sued before the bishop, that excommunication, or bodily penance may be imposed, which if the offender will redeem by money, may be sued for before the bishop.



Although the clergy claimed an exemption from all secular jurisdiction ; yet Mat. Paris tells us, that soon after William I. had conquered Harold, he subjected the bishoprics and abbeys, held *per Baroniam* ; that they should be no longer free from military service, and for that purpose, he, in an arbitrary manner, registered how many soldiers every abbey and bishopric should provide, and send to him and his successors in time of war ; and having placed these registers of ecclesiastical servitude in his treasury ; those who were aggrieved, departed out of the realm ; but the clergy were not till then, exempted from all secular service ; because, by the laws of Edgar, they were bound to obey the secular magistrates in three cases, viz. upon any expedition to the wars, and to contribute to the building and repairing of bridges and of castles, for the defence of the kingdom\*. It is probable, that by “ expeditions to the wars,” it was not at that time intended they should personally serve ; but contribute towards the charge ; either they must do, as appears by their petition to the king, anno 1267, but their answer was that they ought not to fight with the military, but with the spiritual sword, that is, with prayers and tears, that they were to maintain peace, and not war, and that their baronies were founded on charity ; for which reason they ought not to perform any military service.

That

\* *Ut omnes Clerici tenentes per baroniam vel feudum laicum, personaliter armati procederent contra regis adversarios, vel tantum servitium in expeditione regis invenirent, quantum pertineret ad tantam terram vel tenementum.*



That the clergy had greater privileges and exemptions at the common law than the laity, is certain ; for they are confirmed to them by *Magna Charta*, and other ancient statutes ; but these privileges are in a great measure lost ; the clergy being included under general words in later statutes, so that clergymen are liable to all public charges imposed by Act of Parliament, where they are not particularly excepted, as above stated. Their bodies are not to be taken upon statutes-merchand or staple, for the writ to take the conusor is *si laicus sit* ; and, if the sheriff, or any other officer, arrest a clergyman upon any such process, it is said, an action of false imprisonment lies against him that did it, or the clergyman arrested may have a Supersedeas out of Chancery, 2 inst. 4. In action of trespass, account, &c. against a person in holy orders, wherein process of capias lies, if the sheriff return that the defendant is *Clericus beneficiatus nullum habens laicum feudum ubi summoneri potest* : in this case the plaintiff cannot have a capias to arrest his body ; but the writ ought to issue to the bishop to compel him to appear ; but if an execution be had against such clergyman, a sequestration shall be had of the profits of his benefice, 2 inst, 4 Degge, 157.

The benefit of clergy had its original from the pious regard paid by Christian princes to the church in its infant state, and the ill use which some ecclesiastics made of that pious regard. The exemptions which they granted to the church, were principally of two kinds, 1st. exemption of places consecrated to religious duties from criminal arrests, which was the foundation of sanctuaries, 2d, exemption of the

the persons of clergymen from criminal process, before the secular judge, in a few particular cases, which was the true and original meaning of this *privilegium clericale*. In England, however, a total exemption of the clergy from secular jurisdiction could never be thoroughly effected, though often endeavoured by the clergy (Stat. Westm. 1. 3. E. I. c. 2) and, therefore, though the ancient *privilegium clericale* was in some capital cases, yet it was not universally allowed, and in those particular cases, the custom was for the bishop, or ordinary, to demand his clerks to be remitted out of the king's courts as soon as they were indicted: concerning the allowances of such demands, there was, for many years, a great uncertainty (2 Hal. P. C. 377) till at length it was settled, in the reign of Henry VI. that the prisoner should at first be arraigned, and might either then claim his benefit of clergy by way of declinatory plea, or, after conviction, by way of arresting judgment; this latter way is most usually practised, as it is more to the satisfaction of the court, to have the crime previously ascertained by confession, or the verdict of a jury; and, also, it is advantageous to the prisoner himself, who may possibly be acquitted, and so need not the benefit of his clergy at all.

## CHAP. III.

*Of the Orders of the Clergy.*

## ARCHBISHOPS.

ARCHBISHOP, (Gr. *archiepiskopos* of *arkon* chief, and *episkopos*, bishop) a bishop of the first class, who superintends the conduct of other bishops, his suffragans. Archbishops were not known in the East, till about the year 320, and, though there were some, soon after this, that had the title, yet that was only a personal honor by which the bishops of considerable cities were distinguished. It was not till of late that archbishops became metropolitans, and had suffragans under them.

An Archbishop is the chief bishop of the province, who next, and immediately under the king, hath supreme power, authority, and jurisdiction, in all cases and things ecclesiastical, and has the inspection of all the bishops of that province: he hath also his own diocese, where he exercises episcopal jurisdiction; as in his province he exercises archiepiscopal. As archbishop, upon receipt of the king's writ, he calls the the bishops and clergy of his province, to meet in convocation, but without the king's writ he cannot assemble them. To him all appeals are made from inferior jurisdictions within his province. During the vacancy of any see in his province, he is guardian of the spiritualities thereof, as the king is of the temporalities; and he executes all ecclesiastical jurisdiction

therein. If the archiepiscopal see be vacant, the dean and chapter are the spiritual guardians. The archbishop is entitled to present by lapse, to all the ecclesiastical livings in the disposals of his diocesan bishops, if not filled within six months: and he has a customary prerogative, when a bishop is consecrated by him, to have the next presentation to such dignity or benefice in the bishop's disposal, as the archbishop shall chuse, which is therefore called his option.

Further, the Archbishop of Armagh is stiled primate and metropolitan of *all* Ireland, though there are three other archiepiscopal provinces within this realm; partly because of his ancient legatine power, and partly by his being enabled by the statute law to grant faculties and dispensations in those provinces alike. At general councils abroad, the archbishop of Canterbury had the precedency of all the other archbishops. *Godolph* 21. At home, he is the first peer of the realm, and hath the precedency, not only before all the other clergy, but also (next and after the blood royal) before all the nobility of the realm, and all the great officers of state.

The archbishops are said to be *enthroned*, when they are vested in the archbishopric: whereas bishops are said to be *enstalled*. *id.* 22. They may retain and qualify eight chaplains, whereas a bishop can qualify only six. *id.* 21. In speaking and writing, to an archbishop is given the title of *grace*, and *most reverend father in God*: whereas bishops have the title of *Lord*, and *right reverend father in God*; and an archbishop writes himself by *Divine Providence*, whereas bishops only use *by divine permission*.

## BISHOPS.

BISHOP, *episkopos*, is a chief officer of the Christian church, who has the charge of a diocese. It is originally a Greek word derived from the verb *episkopeo*, to inspect or oversee; and is accordingly so rendered by our translators. Acts xx. 17, 28. Having sent for the *elders* (or governors) of the church, he said to them, *Take heed therefore to yourselves and all the flock, over which the Holy Ghost made you* (bishops or) *overseers*, And in much the same sense Homer stiles Hector the bishop of Troy, as having the chief inspection, care, and defence of that city. Iliad. b. 24. l. 729. And from Philippians i. i. it should seem, that in those days there were in some churches more bishops (or overseers) than one; as also that as yet the church had only two *stated* orders, bishops and deacons. Yet it is apparent from Rev. ii. 1. compared with Ignatius's epistle to the Ephesians, that there was in that church one person, called by St. John, the *angel*, and by Ignatius, the *bishop*, by way of eminence above all other bishops or overseers; and the same *distinction* continued in the Christian world ever since.

By the ancient discipline bishops were to be married once, and not to put away their wives on pretence of religion; but a second marriage was a disqualification for this order. If they lived chaste, they were ranked as confessors. Some bishops in the middle age, on account of their *regalia* or temporalities, were obliged to a military service, called *hastis*, by which they were to lead their vassals into the field, and attend the king in his military expeditions. This  
 Charlemagne



Charlemagne excused, and even forbid ; but the prohibition was little regarded, since we find the thing often practised afterwards.

The election of bishops was anciently placed in the hands of the clergy, and the people of the parish, province, or diocese ; but afterwards princes and patriarchs, magistrates and popes, usurped the power. The election was to be within three months after the vacancy of the see, and the person to be chosen out of the clergy of that church. Formerly, the bishop claimed a share in the election of an archbishop, but was set aside by the popes. In England, during the Saxon times, all ecclesiastical dignities were conferred by the king in parliament. At length, however, after several contests, especially between archbishop Anselm and Henry I. in consequence of a grant of king John, recognized in magna charta, and established by stat. 25. Edw. III. stat. 6. bishops were elected by the chapters of monks or canons, some shadow of which still remains in the present method of disposing of bishoprics ; but by stat. 25. Henry VIII. cap. 20. the right of nomination was restored to the crown. Ordinarily, at least, three bishops are required in the ceremony of consecrating a bishop ; but in some cases, a single one might suffice. The English succession of Protestant bishops stands on this ground. In England, the king being certified of the death of a bishop by the dean and chapter, and his leave requested to elect another, the “ Congé d’elire ” is sent to them with a letter missive, nominating the person whom he would have chosen.



## ABBOT.

ABBOT, (from *Abba*, a father, which sense was still implied ; so that the abbots were called *patres*, fathers, and the abbesses *matres*, *monasterii*, mothers,) the chief of a convent in fellowship with canons. Of these, some in England were mitred, some not ; those that were mitred were exempted from the jurisdiction of the diocesan, having in themselves episcopal authority within their precincts, and being also lords of parliament. The other sort were subject to the diocesan in all spiritual government ; some were called *crostiered* abbots, from their bearing the crosier or pastoral staff. Others were stiled *oecumenical* or universal abbots, in imitation of the patriarch of Constantinople ; while others were called *cardinal* abbots, from their superiority over all other abbots. At present, in Roman Catholic countries, the principal difference observed between abbots are those of *regular* and *commendatory*. The former take the vow, and wear the habit of their order ; whereas the latter are seculars, though they are obliged by their bulls to take orders when of proper age. Anciently, the ceremony of creating an abbot consisted in clothing him with the habit called *cuculus* or the *cowl*, putting the pastoral staff into his hand, and the shoes called *pedales* on his feet ; but, at present, it is only a simple benediction, improperly called, by some, consecration.

## DEAN.

DEAN,—is in latin, Decanus, from the Greek word *decas*, denoting *ten*; is so called from presiding over ten, originally the usual number of the chapter, who, together with him, are the nominal electors of the bishops. The bishop may visit them and correct their abuses. By common law they had a check over him, since no lease of his would bind his successor, unless by them confirmed, until the statute 32. Hen. VIII. chap. 28. in England, and in this country, 10 and 11. Charles I.

Dean, is a title of dignity having all the qualifications of a dignity, which is proved to be so by jurisdiction. place in the chapter, and custom of the place. The archdeacon is the only other dignitary: prebendaries indeed may be so where they have jurisdiction: Deans and prebendaries are said to have jurisdiction, because in old times they sometimes had the power of granting probates of wills given to them, or of appointing a commissary for that purpose. A grant, lease, or writ, directed to a dean by his name and dignity, though his proper name be omitted, is good.

There are four sorts of Deans, 1st, The usual dean, with a chapter. 2dly, He who has no chapter, and yet is presentative, but has no cure of souls; he has a court, and is not subject to the bishop's visitation. 3dly, Ecclesiastical also, yet not presentative, but donative; nor has he any cure of souls, but is only by a covenant or condition, as the dean of Bocking and dean of the Arches. 4thly, Rural deans.

Dean and Chapter were originally the council of the bishops, to advise him, not only in matters of religion

ligion, but also in the temporal concerns of the see, such as the setting of leases : when the clergy was dispersed in parishes, these were reserved for the service of the cathedral church.

A Deanery is a promotion merely spiritual, as appears clearly from the rules of the canon law *nullus in decanum nisi Presbyter ordinetur*. Dis. 60. ch. 1, 2, 3. Though this has been warmly disputed by some, who insisted that mere laymen might be Deans. See the case of Goodman and Turner. Dyer, 273. b.

Deaneries were, according to their original institution, either elective, collative, or donative. Of the thirty-three deaneries in Ireland, thirty are in the king's gift. Clonmacnoise is collative, while Kildare and St. Patrick's are elective. To this latter the crown not long ago laid claim, but in this it was opposed and ultimately defeated.

## ARCHDEACON.

ARCHDEACON (from the Greek word *Archidiaconos*) implies a chief deacon, and is in ecclesiastical law a person that supplies the bishop's place and office in such matters as belong to the episcopal functions. The law stiles him the bishop's vicar or vicegerent. The archdeacon hath ecclesiastical dignity and jurisdiction over the clergy and laity, next after the bishop, throughout the diocese ; or in some part of it only generally. The archdeacon hath power, under the bishop, of the examination of clerks to be ordained ; and also of induction of clerks instituted to a benefice ; likewise of excommunication, injunction of penance, suspension, correction, inspection, and reforming abuses in

in ecclesiastical affairs : but his power is different in different dioceses, and therefore he is to be regulated according to the custom of his own church and diocese. There are thirty-four archdeacons in Ireland.

### CANON.

CANON, in an ecclesiastical sense, imports “ a rule, law, or regulation,” made by general, national, or provincial councils, for the policy and discipline of the church.

CANON, also, is a person who possesses a revenue allotted for the performance of Divine Service, in a cathedral or collegiate church ; he is more generally called a Prebendary. Canons originally were only priests, or inferior ecclesiastics, who lived in community, residing near the cathedral church, to help the bishop, on whose will they entirely depended ; as they lived in his house, and were entirely supported by the revenues of his bishopric ; in short, they were his counsellors.

The Colleges of Canons, which have been introduced into each cathedral, are but of modern appointment, no such having been attached to the ancient church. In time, the canons freed themselves from their rules, and ceased to live in communities, they assumed to themselves the administration of a see during a vacancy. The Irish canons supposed the power of granting probates, existed in certain deans and prebends, by noticing the want of regular registry, and obliging them to return the wills proved into the bishops registry.

### PREBENDARY.

## PREBENDARY.

PREBENDARY, is an ecclesiastical person who enjoys a prebend, which is a revenue arising from the estates of a cathedral or collegiate church. Prebends are distinguished into simple and dignitary ; a simple prebend has no more than the revenue for its support ; but a prebend, with the annexation of dignity, has always a jurisdiction.

The difference between a prebendary and a canon, is, that the former receives his prebend in consideration of his officiating in the church, but the latter, merely by his being received into the cathedral or college.

## PARSON.

PARSON, persona, one having all the right of a parochial church, is called parson, because by his person the church is represented ; and is, as to himself, a body corporate, in order to defend and protect the rights of the church, which he thus personates by a perpetual succession. He is also called the rector or governor of the church ; but the appellation of parson is the most honorable title a parish priest can have, however it may be depreciated by familiar and indiscriminate use ; because, according to Sir Edward Coke, he alone is said *vicem seu personam ecclesiæ gerere*; and has during his life, the freehold of the parsonage house, glebe, tithes, and other dues, but these are sometimes appropriated, that is to say, the benefice perpetually annexed to some spiritual corporation.



## PERPETUAL CURATES.

When religious houses were dissolved, and the care of providing for such benefices as had been taken care of by them, transferred to lay persons, they not being capable of serving them by themselves, were obliged to nominate particular persons to the ordinary, for his license to serve the cure. By these means the curate became *perpetual*; that is, was not removeable at the pleasure of the appropriator, nor without due revocation of the licence of the ordinary.

## CHAPLAIN.

CHAPLAIN, (*capellanus*, latin) one who performs divine service in a chapel; but it is commonly understood of clergymen, who have appointments under the king, or other noble persons, to instruct him and his family, and say divine service in his house, where there is usually a private chapel for that purpose. The King, Queen, Prince, Princess, &c. may retain as many chaplains as they please. And the king's chaplains may hold any such number of benefices of the king's gift, as the king shall think fit to bestow on them. An archbishop may retain eight chaplains; a duke, or a bishop, six; marquis or earl, five; a viscount four; a baron, knight of the garter, or lord chancellor, three; a duchess, marchioness, countess, baroness, (being widows) the treasurer, and comptroller of the King's house, the King's secretary, dean of the chapel, almoner, and master of the rolls, each of them two; the chief justice of the king's bench and ward-  
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en of the cinque ports, one; all which chaplains, may purchase a license or dispensation, and take two benefices, with cure of souls\*. But both the livings must have cure of souls; and the statute expressly excepts, deanries, archdeanries, chancellorships, treasure-ships, chanterships, prebends, and sinecure rectories.

A dispensation in this case can only be granted to hold one benefice more, except to clerks who are of the privy council, who may hold three by dispensation. By the canon law, no person can hold a second incompatible benefice without a dispensation: and in that case, if the first is under eight pounds per annum, in the king's book, it is so far void that the patron may present another clerk, or the bishop may deprive; but till deprivation no advantage can be taken by lapse. But, independently of the statute, a clergyman by dispensations, may hold any number of benefices, if they are all reputed under eight pounds per annum, except the last, and then he may hold one more by a dispensation under the statute†. By the 41st canon of 1603, the two benefices must not be further distant from each other than thirty miles, and the person obtaining the dispensation, must at least be a Master of Arts in one of the Universities. But the provisions of this canon are not enforced or regarded in the temporal courts‡. Also every judge of the king's bench and common pleas, and chancellor and chief baron of the exchequer, and the king's attorney-general and solicitor, may each of them have one chaplain attendant  
not

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\* Stat. 21. Hen. VIII. c. 13. † 1 Comm 392

‡ 2 Bi. Rep. 958.

on his person, having one benefice with cure, who may be non-resident on the same\*. And the groom of the stole, treasurer of the king's chamber, and the chancellor of the duchy of Lancaster, may retain each one chaplain†. But the chaplains under these two last statutes, are not entitled to dispensations‡. If a nobleman hath his full number of chaplains, allowed by law, and retains one more who has dispensation to hold plurality of livings, it is not good§.

If one person has two or more of the titles or characters mentioned §, united in himself, he can only retain the number of chaplains limited to his highest degree ||.

The king may present his own chaplains, *i. e.* in waiting, chaplains in ordinary, to any number of livings in the gift of the crown, and even in addition to what they hold upon the presentation of a subject without dispensation; but a king's chaplain being beneficed by the king, cannot afterwards take a living from a subject, without a dispensation according to Statute\*\*.

A person retaining a chaplain must not only be capable thereof at the time of granting the instrument of retainer, but he must continue capable of qualifying 'till his chaplain is advanced: and, therefore, if a duke, earl, &c. retain a chaplain, and die; or if  
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\* Stat. 25, Hen. VIII. c. 16. † Stat. 33. Hen. VIII. c. 28. ‡ under Stat. 21. Hen. VIII. ¶ Cro. Eliz. 723. § Stat. 21. Hen. VIII. c. 13. || 4 Co. 90. \*\* 29. 1 Salk. 161.

such a noble person be attainted of treason; or, if an officer, qualified to retain a chaplain is removed from his office, the retainer is determined: But where a chaplain hath taken a second benefice before his lord dieth, or is attainted, &c. the retainer is in force to qualify him to enjoy the benefices; and if a woman that is noble by marriage, afterwards marries one under the degree of nobility, her power to retain chaplains will be determined; though it is otherwise where a woman is noble by descent, if she marry under degree of nobility, for in such case her retainer before, or after marriage, is good. A baroness, &c. during the coverture, may not retain chaplains; if she doth, the lord, her husband, may discharge them, as likewise her former chaplains before their advancement\*.

A Chaplain must be retained by letters testimonial under hand and seal; or he is not a chaplain within the statute; so that it is not enough for a spiritual person to be retained by word only, to be a chaplain, by such person as may qualify by the statutes to hold livings, &c. although he abide and serve as a chaplain in the family: and where a nobleman hath retained, and thus qualified a number of chaplains, if he dismisses them from their attendance upon any displeasure after they are preferred, yet they are his chaplains at large, and may hold their livings during their lives; and such nobleman, though he may retain other chaplains in his family, merely as chaplains, cannot qualify any others to hold pluralities, while the

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first are living : for if a nobleman could discharge his chaplain when advanced, to qualify another in his place, and qualify other chaplains during the lives of the chaplains discharged, by these means he might advance as many chaplains as he please, whereby the statutes would be evaded\*.

### TEMPORARY ASSISTANTS.

As to Temporary Curates, the substitutes of benedicted incumbents, few legal observations can be made. They, as well as perpetual, ought to be licensed to preach by the diocesan. This is enjoined by the canons, and was the law before the canons were made. If such license be refused without just reason, a mandamus will lie to the bishop : but the granting of it is discretionary in the King's Bench, the judges of which have refused it where there were two claimants of the same perpetual curacy, because each might have had *quare impedit*. If the rector gives title to the curate, he cannot remove him at pleasure, and the curate can maintain an *assumpsit* for his stipend.

A curate may be removed by a succeeding incumbent, because he never applied to have him licensed.

The rector may also remove them, saying, he will serve the cure himself; but in this case, the bishop may for good cause, refuse to withdraw the license. A bishop for a cause may summarily withdraw a curate's license: If he did it without a cause, it is apprehended from analogy, not from authority, that a mandamus would lie to restore it; It is made a *quere* in *Martin v. Hind*. Curates ought to be properly qualified



fied. Their qualifications are set forth in Watson\*. The payment of a curate's salary is provided by Statute†.

### LECTURERS.

LECTURERS, are assistants to the rectors of churches, generally chosen by the vestry, or chief inhabitants, and are usually the afternoon preachers: they are much less in this country than in England. In London, they are numerous. The evening lecture at Werburg's generally supplied by one of the fellows of the college, is among the most remarkable in Dublin. A man cannot be a Lecturer without a license from the bishop, or archbishop; but their power is only as to the qualification and fitness of the person, and not as to the right of the lectureship. The Irish canons require, that the lecturer should be licensed, which is also made necessary by Irish statute. 17 and 18. ch. ii. ch. vi. and the same statute requires their assent to the thirty-nine articles, and to the common prayer, on pain of disability, and inflicts three months imprisonment in case of preaching during disability.

### PARISH CLERKS.

PARISH CLERKS were formerly real Clerks: they are *temporal* officers, to be deprived only by those who appointed them. Spiritual courts cannot deprive them, but may punish for enormities. On application for a mandamus, K. B. will determine on the merits of the deprivation. They are chosen by the parson, or vicar, unless otherwise by custom, and if no choice within forty days from the vacancy, bishops appoint.

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\* P. 235. fol. edit. † 6 Geo. I. ch. 13. and 1 Geo. II. ch. 24. See also Bol. 115, 3.

They should be twenty years of age, of honest conversation, sufficient for reading, writing, and singing and speaking *Irish*; where many Irish residents are must perform their duties in their own proper person. They were originally supported by the profits of the holy water, and called *aquæ bajuli*; in the room of this the canons allowed a reasonable sum payable by the parishioners.

Statutes subsequently made, suffered them to complain to two justices, if their salary was not levied; obliged the parish to assess and applot it from a sum of five pounds to twenty, and on their failure, first empowered justices to applot this, and afterwards empowered the clerk to sue the churchwardens for the sum usually granted, and the churchwardens to sue the parish.

### SEXTONS.

The *Sacristan*, or keeper of the holy things belonging to divine worship, was the same with the *Ostiarium*. He is appointed by the minister, or others, according to the custom, and those who appointed him may remove him at pleasure; but if the custom be that he should have it for life, a mandamus lies to restore him. Women may be sextons, and may vote at the election of them, because the office doth not respect the public\*.

### CHURCHWARDENS.

CHURCHWARDENS, anciently styled church-reeves, or *ecclesiastical guardians*, are officers instituted to protect the

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\* Dr. Brown's Eccl. Law.

the edifice of the church, to superintend the ceremonies of public worship, to promote the observance of religious duties, to form and execute parochial regulations, and to become, as occasion may require, the legal representatives of the body of the parish. The office was originally confined to such matters only as concerned the church, considered materially as an edifice, building, or place of public worship: and the duty of suppressing profaneness and immorality, was entrusted to two persons annually chosen by the parishioners, as assistants to the churchwardens; who, from their power of enquiring into offences detrimental to the interests of religion, and of presenting the offenders to the next provincial council, or episcopal synod, were called quest men, or synod men which last appellation has been converted into sides men. But great part of the duty of these *testes synodales* or subsidiary officers, is now devolved upon the churchwardens; the sphere of whose duty has, since the establishment of the overseers of the poor, been considerably enlarged, and is also diverted into various channels by many modern acts of parliament.

Churchwardens are generally chosen by the joint consent of the parishioners and ministers; but, by custom, on which the right of chusing these officers mostly depends\*. The minister may chuse one, and the parishioners another; or the parishioners may elect both†. But where the custom of a parish does not take place, the election shall be according to the appoint-

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\* 2 Atk. 650. 2 Stra. 1246. † 1 Vent. 267. § Can. 89, 90.

appointment of the canons of the church, which direct, that all churchwardens, or quest men, in every parish, shall be chosen by the joint consent of the minister and the parishioners, if it may be: but if they cannot agree upon such a choice, then the minister shall chuse one, and the parishioners another; and without such a joint or several choice, none shall take upon him to be churchwarden\*. If the parson, or vicar, who has by custom a right to chuse one churchwarden, be under sentence of deprivation, the right of chusing both results to the parishioners †. The parson cannot intermeddle in the choice of that churchwarden which it is the right of the parishioners to elect. Under the word 'parson,' the curate is included ‡. In most parishes in London, the parishioners choose both churchwardens by custom; but in parishes erected under Q. Ann's Act §, the canon, shall take place unless the act under which any church was erected, shall have specially provided that the parishioners shall chuse both, inasmuch, as no custom can be pleaded in such new parishes §.

In the election of churchwardens by the parishioners, the majority of those who meet at the vestry, upon a written notice given for that purpose, shall bind the rest of the parish ||. By custom also, the choice of churchwardens may be in a select vestry, or a particular number of the parishioners, and not in the body of the parishioners at large\*\*.

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\* Gibs. Cod. 24. 2. † Carth. 118. ‡ 2 Stra. 1246.

¶ 9 An. c. 22. § Gibs. 215. Co. Lit. 113.

|| Lane, 21. \*\* Gibs. Ibid.

In some cases the lord of the manor prescribeth for the appointment of churchwardens ; and this shall not be tried in the ecclesiastical court, although it be a prescription of what appertains to a spiritual thing \*. The validity of the custom of chusing churchwardens is to be decided, like all other customs of the realm, by the courts of common law, and not by the spiritual court †. So also the legality of the votes, given on the election, is to be determined by the common law ‡. But the spiritual court may become the means of trying the validity of the election, by a return of ‘ not elected,’ ‘ not duly elected,’ or any other return that answers the writ, and affords an opportunity of trying the right in an action for a false return ¶. The parishioners are also sole judges of what description of persons they think proper to chuse as churchwardens: the spiritual court, therefore, cannot in any case controul or examine into the propriety of the election §. And the parishioners may for misbehaviour remove them ||. And indictment also lies against them for corruption and extortion in their office \*\*.

The court of king’s bench will not grant a mandamus to the churchwarden, to call a vestry to elect their successor ††. Nor will the court grant a *quo warranto* to try the validity of an election to the office ‡‡. They are sworn into their offices by the archdeacon, or ordinary of the diocese ; and if he refuse, a mandamus shall issue to compel him, and without fee ¶¶. But

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\* 2 Inst. 653. † Ld. Raym. 1008. Bac. Abr. 371.  
 ‡ Burn, 1420. ¶ Ld. Raym 134. Salk. 433. § Salk.  
 166. || 13 Co. 701. \*\* 1 Sid. 307. †† Stra. 686.  
 ‡‡ 4 Term. Rep. 382. ¶¶ 1 Salk. 330.



But the oath must be general, ‘to execute their duty truly and faithfully \*’, and to execute the laws against drunkenness. If a churchwarden, properly appointed, refuse to take the oath, he may be excommunicated †; and he must not execute the office till he is sworn ‡.

All peers of the realm, by reason of their dignity, are exempted from serving this office ¶. So are all clergymen, by reason of their order §. Members of parliament, by reason of their privileges ||. Practising barristers, attornies, clerks in court, physicians, surgeons, apothecaries, aldermen, dissenters, dissenting teachers, prosecutors of felons, militiamen, &c. No person living out of the parish, although he possesses land within the parish; may be chosen churchwarden, because he cannot take notice of absences from church, nor disorders in it, for the due presenting of them \*\*.

Churchwardens are a corporation by custom, to sue and be sued for the goods of the church; and they may purchase goods, but not lands, except it be in London, by custom ††. In the city of London, by special custom, the churchwardens, with the minister, make a corporation for lands as well as goods; and may, as such, hold, purchase, and take lands for the use of the church, &c. And there is also a custom in

\* Stats. 4 Jac. 1. c. 5. 1. 1 Jac. 1. c. 9, & 21. Jac. 1. c. 7. † Gibs. Cod. 961. ‡ Shaw, p. 1. 70. ¶ Gibs. 215. § Raym. 265. || Gibs. Cod. 205. \*\* Gibs. 215. †† 4 Vin. 525. Co. Lit. 3.

in London, that the minister is there excused from repairing the chancel of the church \*.

Churchwardens may have appeal of robbery, for stealing the goods of the church. And they may also purchase goods for the use of the parish †. They may also take money, or goods, by legacy, gift, &c. for the benefit of the church. And they may dispose of the goods of the church, with the consent of the parishioners ‡. But the churchwardens, except in London, have no right to, or interest in the freehold and inheritance of the church, which alone belongs to the parson, or incumbent ¶. If they waste the goods of the church, the new churchwardens may have actions against them, or call them to account, though the parishioners cannot have an action against them, or call them to account for wasting the church goods; for they must make new churchwardens, who must prosecute the former, &c §. They have a certain special property in the organ, bells, parish-books, bible, chalice, surplice, &c. belonging to the church, of which they have custody in behalf of the parish, whose property they really are: for the taking away, or for any damage done any of these, the churchwardens may bring an action at law, therefore the parson cannot sue for them in the spiri-

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\* 2 Cro. 325. 1 Rol. Abr. 330. † 3 Bulst. 264. Yelv. 173. ‡ 4 Vin. 526. ¶ Comp. Incumb. 381. 1 Bac. Abr. 372. § 1 Dany. Abr. 788. 2 Cro. 145.

tual court \*. But they have not *virtute officii*, the custody of the title-deeds of an advowson, though they kept it in a chest in the church †.

Churchwardens have power and authority throughout the parish, though it extends into different baronies and counties, being, though temporal officers, employed in ecclesiastical affairs, and must therefore follow the ecclesiastical division of the kingdom ‡. They have, with the consent of the minister, the placing of the parishioners in the seats of the body of the church, appointing gallery-keepers, &c. reserving to the ordinary a power to correct the same: and in London, the churchwardens have this authority in themselves. Particular persons may prescribe to have a seat, as belonging to them, by reason of their estates, as being an ancient messuage, &c. and the seats having been constantly repaired by them; also, one may prescribe to any aisle in the church, to sit, and to bury there; always to repair the same ¶. If the ordinary displaces a person claiming a seat in a church by prescription, a prohibition shall be granted §. The parson impropriate has a right to the chief seat in the chancel; but by prescription, another parishioner may have it ||.

Besides their ordinary power, the churchwardens have the care of the benefice during its vacancy; and as soon as there is any avoidance, they are to apply  
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\* 1 Bac. Abr. 372. Cro. Eliz. 179. † 4 Term Rep. 351. ‡ Shaw, p. 1. 86. ¶ 3 Inst. 202. § 12 Rep. 106. || Noys. Rep.

to the chancellor of the diocese for a sequestration; which being granted, they are to manage all the profits and expences of the benefice for him that succeeds, plough and sow his glebes, gather in tithes, thrash out and sell corn, repair houses, &c. and they must see that the church be duly served by a curate, approved by the bishop, whom they are to pay out of the profits of the benefice \*.

The churchwardens have not originally the power to make any rate themselves, exclusively of the parishioners, their duty being only to summon the parishioners to a vestry, who are to meet for that purpose; and when they are assembled, a rate made by the majority present shall bind the whole parish, although the churchwardens voted against it †. But if the churchwardens give the parishioners due notice, that they intend to meet for the purpose of making a rate to repair the church, and the parishioners refuse to come, or, being assembled, refuse to make any rate, they may make one without their concurrence; for they are liable to be punished in the ecclesiastical courts, for not repairing the church ‡. A taxation by a pound rate, is the most equitable way, which, if refused to be paid, should be proceeded for in the ecclesiastical court, and Quakers are subject to such church rate recoverable as their tithes ¶.

Their duty is very extensive and various; they are bound

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\* Stat. 13 and 14. Car. II. c. 12. † 1 Bac. Abr. 376. 3 Term Rep. 592. ‡ 1 Vent. 367. ¶ Wood's Inst. c. 7. Gibs. 219.

bound to provide for bastards, for whose sustenance the parish have made no provision, and this without an order of justice \*.

Churchwardens are to keep the keys of the belfry, and take care the bells are not rung without proper cause †. Churchwardens are, by Stat. 4. An. c. 14. to collect the charity-money upon briefs, which are letters-patent issuing out of Chancery, to rebuild churches, restore loss by fire, which are to be read in churches and the sums collected are to be indorsed on the brief in words at length, and signed by the minister and churchwardens; after which, they shall be delivered, with the money collected, to the person undertaking them, in a certain time, under the penalty of twenty pounds. A register is to be kept of all the money collected. Also, the undertakers, in two months after the receipt of the money, and notice to sufferers, are to account before a master, appointed by the Lord Chancellor.

The consent of the churchwardens must be had, for burying a person in a different parish from that in which he dies. It is their duty not to suffer suicides, or excommunicated persons, to be buried in the church-yard, without licence from the bishops †. They are to apply to the magistrates, to convict offenders, for not burying in woollen. The penalties ¶, for reforming abuses in butter and cheese, are payable to the

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\* Hays, v. Bryant, Trim. 29. Geo. III, in C. P.

† Can. 88. ‡ By Stat. 30. Car. 11. c. 3. ¶ Stat. 13, 14. Car. 11. c. 26.



the churchwardens of the parish, where the offences are committed.

Churchwardens, or quest men, are to take care that the church be well aired, the windows glazed, the floors well paved. If churchwardens erect or add a new gallery, they must have the consent of the parishioners, and a licence of the ordinary, but not for occasional repairs\*. They must also take care to have in the church, a large bible, a book of common prayer, a book of homilies, a font of stone, a decent communion table, with bread and wine for the communion; a table-cloth, a carpet, and flagon, plate, and bowl of silver, gold or pewter †.

Churchwardens, also, are to sign certificates of persons taking the sacrament, to qualify them for any offices. They are to see that the ten commandments be set up at the east-end of the church, and other chosen sentences upon the walls, with a reading desk and pulpit, and a chest for alms, all at the charge of the parish. It is also the duty of churchwardens to see, that no irreverence, or indecency be committed in the church; and therefore, they may even pull off a person's hat in the church, or even turn him out, if he attempts to disturb the congregation. The church being under the care of the churchwardens, they may refuse to open it at the instance of any person, except the parson, or one acting under him †. They are not to suffer any stranger to preach, unless

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\* 2 Inst. 489. † Can. 20. 8 H. V. D. 4. 1 Sand. 13. 3. Salk. 37.

he appears qualified, by producing a licence, and such preacher is to register his name, and the day he preached, in a book.

By the canons of the church it is ordained, that the churchwardens, or quest-men, shall take care that the church-yard be well and sufficiently repaired, founded and maintained with walls, rails, and pales, as have been in each place accustomed, at their charges unto whom the same, by law, appertaineth. They are also to see, that the churches be well kept and repaired, and this charge is to be at the expence of the parishioners \*. (But one who has had land adjoining to the church-yard, may, by custom, be bound to keep the fences in repair.) Churchwardens shall suffer no plays, feasts, banquets, suppers, church-ales, drinkings, temporal courts, or bets, lay-juries, musters, or any profane usage, to be kept in the church, or church-yard; nor shall they suffer any idle persons to abide in the church-yard, or church porch, during the time of divine service, or preaching, but shall cause them to come in, or depart. So also, by the common law, churchwardens may justify the removal of tumultuous persons from the church-yard, to prevent them from disturbing the congregation while the minister is performing the rights of burial †; and, by the canon law, may prevent an excommunicated person from entering the church-yard at any time, or on any pretence.

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Churchwardens are to levy the penalties by warrant of a justice\*, for drunkenness; for profaning the Lord's day; on hawkers and pedlars, who travel without a licence, and one shilling on persons not coming to church each Sunday, under Statute.†

Churchwardens are to observe, that the parson reads the thirty-nine articles twice a year, and the canons once in the year: preaches every Sunday good doctrine, reads the common prayer, celebrates the sacraments, preaches in his gown, visits the sick, catechises the children, and marries according to law, &c. They are likewise to see, that the parishioners come to church, and duly attend the worship of God: also, whether baptism be neglected, women not churched, persons marrying in prohibited degrees, or without banns or licence; alms houses, or schools abused, legacies given to pious uses, &c.‡. Churchwardens are to act in conjunction with the overseers concerning the poor, every churchwarden being an overseer, but not *e contra*.

Churchwardens, by their oath, are to present, or certify to the bishop or his officers, all things presentable by ecclesiastical law, which relates to the church, to the minister, and to the parishioners. The articles which are delivered to churchwardens for their guidance in this respect, are, for the most part, founded on the book of canons, and on the rubrics of the Common

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\* Stat. 22 Car. II. c. 1. † 1 Eliz. c. 2. ‡ Cro. Car. 291. 1 Vent. 114.

Common Prayer. They are also bound by Statute \* to present tippling or drunkenness and † recusants ; they need not take a fresh oath upon each presentment they make, nor are they obliged to make presentments oftener than once a year ; but they may do it as often as they please, except there be a custom in the parish to the contrary ; and, upon default or neglect of the churchwardens, the minister may present, but such presentment ought to be upon oath ‡.

Churchwardens shall also provide a box wherein to keep the parish-register, with three locks, and three keys ; two of the keys to be kept by them and one by the minister ; and every Sunday they shall see that the minister shall enter therein all the christenings, weddings, and burials, that have happened the week before ; and, at the bottom of every page, they must, with the minister, subscribe their names, and they shall, within a month after the 25th of March, yearly, transmit to the bishop a copy thereof for the year before, subscribed as above ¶. In England, upon the entry of every burial, marriage, birth, or christening, in the register of any parish, precinct, or place, a stamp-duty of three-pence shall be paid ; and, therefore, the churchwardens and overseers, or one of them, are directed to provide a book for that purpose, with proper stamps for each entry, and to pay for the same, and for the stamps contained therein, out

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\* 4 Jac. 1. c. 5. † 3 Jac. I. c. 4. ‡ Can. 117. 1 Sand. 13. 1 Sid. 463. ¶ 23 Geo. III. c. 67.



out of the rates under their management, and to receive back the money which shall be so paid from the persons authorised to demand and receive the said duties.

At the end of the year, the churchwardens are to yield just accounts to the minister and parishioners, and deliver what remains in their hands to the parishioners or to new churchwardens; in case they refuse, they may be presented at the next visitation, or the new officers may, by process, call them to account before the ordinary, or sue them by writ of account at common law \*; but in laying out their money they are punishable for fraud only †, not for indiscretion. If their receipts fall short of their disbursements, the succeeding churchwardens may pay them their balance, and place it to their account ‡; and the Court of Chancery, on application, will make an order for the purpose ¶.

By § Statute-law, in all actions to be brought in the courts of Westminster, or at the assizes, for money mispent by churchwardens, the evidence of the parishioners, other than such as receive alms, shall be taken and admitted. The Spiritual Court can only order the churchwardens' accounts to be audited, but cannot make a rate to reimburse them, because they are not obliged to lay out money before they receive it †; but a custom that the churchwarden shall, before the end of the year, give notice to the parishioners to audit their accounts, and that a general rate shall be made

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\* Shaw p. 1. 76. 12. mod. 9. † Gibs. 196. ‡ 1 Rol. Abr. 121. ¶ 2 Eq. Ab. 203. § 3. 4 W. & M. c. 11. || Hardwick, 381.



made for the purpose of reimbursing them all money advanced, is good.

If there be a select committee, or vestry elected by custom, and the churchwardens exhibit their accounts to such committee, who allow the same, this shall discharge them from being proceeded against in the spiritual court \*; so of allowance at a vestry in general †; and, if the spiritual courts take any steps against them after the accounts are delivered in, it is an excess of jurisdiction, for which a prohibition will be granted even after sentence ‡. Justices of peace have no jurisdiction over churchwardens with respect to their accounts as churchwardens.

As successors frequently neglected to sue, therefore by a statute of the present reign in Ireland ¶; Bishops are empowered to sue the succeeding churchwardens, as if their predecessors had fully accounted with them, though they themselves had neglected to sue those predecessors. From the frequent evasions of parishioners, practised for avoiding the office of churchwarden, by neglecting to take the necessary oaths; it is provided by another Irish statute § of the present reign, that churchwardens shall be deemed legal and accountable officers, after six weeks entry of their election in the vestry book; and this entry signed by the incumbent and three parishioners, though not by himself, is conclusive evidence against the churchwarden.

\* 2 Lutw. 1027. † Raym. 418. ‡ 3 Term Rep. 3.  
¶ 1 Kel. 574. § By 21 and 22 Geo. III. ch. 52.  
‡ 23 and 24 Geo. III. ch. 29.

warden. If previously to this act, he refused to take the oath, there was no remedy but by excommunication.

### SCHOOLMASTERS.

Every incumbent is obliged by statute law to keep, or cause to be kept, a school in his parish, this he is sworn to do at institution. Diocesan schools are also to be established according to another statute enacted in the reign of Queen Elizabeth\*. These diocesan schoolmasters are appointed by the Lord Lieutenant, except in Armagh, Dublin, Meath, and Kildare, where they are elected by the bishops, who pay one third of their salary, while the clergy of the diocese are to pay the remaining two thirds. In default of payment, the livings of the incumbents liable thereto, may be sequestered.

### DEAN AND CHAPTER.

Chapter (*Capitulum* latin) a congregation of clergymen under the dean in a cathedral church †. This collegiate company is metaphorically termed *Capitulum*, signifying a little head, it being a kind of head, not only to govern the diocese in the vacation of the bishoprick; but, also, in many things, to advise and assist the bishops when the see is full, for which, with the dean, they form a council ‡. The chapter consists of prebendaries and canons, which are some of the chief men of the church, and therefore are called

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\* 28 Hen. VIII. ch. 15. and 12 Eliz. ch. 1.

† *Congregatio clericorum in ecclesia cathedrâli, conventuali, regulari, vel collegiata.* ‡ Co. Lit. 103.

called *capita ecclesiæ*; they are a spiritual corporation aggregate, which they cannot surrender without leave of the bishop, because he hath an interest in them; they, with the dean, have power to confirm the bishop's grants during the vacancy of the archbishopric; they are guardians of the spiritualities, and as such, have power\* to grant dispensations; likewise, as a corporation, they have power to make leases, &c. When the dean and chapter confirm grants of the bishop, the dean joins with the chapter, and there must be the consent of the major part, which consent must be expressed by their affixing their seal to the deed, in one place, and at one time, either in the chapter house, or some other place. This consent is the will of many joined together†. They had also a check on the bishop at common law, for ‡ his grant or lease would not have bound his successors, unless confirmed by the dean and chapter¶. A chapter is not capable to take by purchase or gift without the dean, who is the head of the body: but there may be a chapter without the dean, as the chapter of the collegiate church of Southwell; and grants, by or to them, are as effectual as other grants by dean and chapter. Yet, where there are chapters without deans, they are not properly chapters, and the chapter in a collegiate church where there is no episcopal see, as at Westminster or Windsor, is more properly called a college. Chapters are said to have had their beginnings

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\* By Stat. 25, Hen. VIII. ch. 1. † Dyer 233.  
 ‡ till Stat. 32. Hen. VIII. ch. 28. ¶ 1 Inst 103.

nings before deans, and formerly bishops had the rule, and ordering of things without a dean and chapter, which were instituted afterwards ; and all the ministers within his diocese were, as his chapter, to assist him in spiritual matters \*. The bishop has the power of visiting the Dean and Chapter ; but the Dean and Chapter have nothing to do with what the bishop transacts as ordinary †.

Though the bishop and chapter are but one body, yet their possessions are for the most part divided : as the bishop hath his in right of his bishopric ; the dean hath his part in right of the deanery ; and the prebendary hath his on account of his prebend ; and each too is incorporated by himself.

Dean and chapters have also, some of them, ecclesiastical jurisdiction in several parishes, (besides that authority they have within their own body) executed by their officials ; also temporal jurisdiction in several manors belonging to them, in the same manner as bishops, where their stewards keep court ‡.

It has been observed, that though the chapter have distinct parcels of the bishop's estate assigned for their maintenance. The bishop hath little more than a power over them in his visitations, and is scarcely allowed to nominate half of those to their prebends, who were originally of his family, but of common right it is said, he is their patron. They are now

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\* 2 Rol. Rep. 454, 3 Co. 75. † 3 Rep. 75. ‡ 2 Rol. Abr. 229.

sometimes appointed by the king, sometimes by the bishop, and sometimes elected by each other as in Christ Church, Dublin\*.

Although the bishop, as a canon, may not have a voice in the chapter, yet reverence, honor, and precedence, with an elevated throne in the cathedral, are due from the chapter to him.

In the diocese of Meath there is no chapter at present, but in its stead, the bishop is advised by the synod. Subject to the dean and chapter, are also the treasurer, who manages the funds of the society, and also the chanter who presides over the choir.

Chanter is now used by way of excellence, for the precentor, or master of the choir, whose members are in general called choristers.

VICARS CHORAL are subject to the dean and chapter, may be by them fined or deprived, and need no institution, not being in the patronage of the bishop.

CHANCELLOR OF A CATHEDRAL is an Officer that hears lectures read in the Church, either by himself or his Vicar to correct and set right the reader when he reads amiss, to inspect schools, to hear causes; apply the seal; write and dispatch the letters of the chapter; keep the books; take care that there be frequent preaching both in the Church and out of it; and assign the office of preaching to whom he pleases.

The office of Chancellor in England is understood

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to include both Vicar-General and official-principal; but, in Ireland the place of Chancellor of the Cathedral is not necessarily or usually united with that of Vicar-General, and in the Vicar-General's commission he also is stiled Chancellor.

In England also the judge of the consistorial court is commonly stiled Chancellor, in Ireland Vicar-General.

**SURROGATE.** As all ordinary judges are empowered to delegate their authority, so the principal official chancellor, or vicar-general has the power of appointing a surrogate. It is generally thought that the surrogate cannot act but in the absence of the vicar-general. Yet in some acts of Parliament \* where, and in the canon law also, the office of surrogate is recognized, his power is not confined to the case of the vicar-general's being absent.

### ORDINATION OF BISHOPS.

When any bishop's see becomes vacant, the Dean and Chapter of that cathedral giving notice thereof to the king, who is patron of all the bishopricks in the united kingdom, and humbly requesting that his majesty will give them leave to choose another; the king hereupon grants to the dean his *cong   d'elire* which in French, (wherein it was anciently penned) signifies "leave to elect"; then the dean summons a chapter, or assembly of prebendaries, who either elect the person recommended by the king's letters, or shew cause to the contrary

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\* 26 Geo. III. c. 33.

contrary. The election is then certified to the party elected; and, if he accept it, it is certified to the king and the archbishop of the province; whereupon the king gives his royal assent under the great seal which is exhibited to the archbishop of the province, with command to confirm and consecrate him: hereunto the archbishop subscribes *fiat confirmatio*, and gives permission under his archiepiscopal seal to his vicar-general, to perform all the acts required for perfecting the confirmation of the elected bishop.

The vicar-general then, in the name of the archbishop, sends forth a citation, summoning all the opposers of the said election, or person elected, to appear at a certain time and place, specially assigned to make their objections: this is done by an officer by proclamation three times, and then affixing the said citation on the church-door, for all people to read, the said officer returns an authentic certificate thereof to the archbishop and vicar-general. At the day and place assigned for the appearance of the opposers, the vicar-general sits; then the proctor for the said Dean and Chapter, exhibits the royal assent and the commission of the archbishop, which being read and accepted by the vicar-general, the proctor exhibits the proxy from the Dean and Chapter; and then presents the elected bishop and returns the citation; and desires the opposers to be publicly called three times; which being done accordingly, he accuses their contumacy; and, for penalty thereof, desires that the business

sinness may proceed, which the vicar-general, in a schedule by him read and subscribed, doth order; next, the proctor giving a summary petition, wherein is deduced the whole process of election and consent, desires a time to be assigned to prove it, which the vicar-general admits and decrees; after which the proctor exhibits the royal assent, with the elected bishop's assent, and the certificate of the archbishop; and desires a time presently to be assigned, to hear final sentence; which the vicar-general decrees. Then the proctor desires that all opposers should again be called, which being thrice publicly done, and none appearing, or opposing; they are pronounced contumacious, and a decree is made to proceed to sentence, by a schedule read and subscribed by the vicar-general. Then the elected takes the *oaths* of supremacy, simony, and canonical obedience.

Next the Judge reads and subscribes the sentence, after which, usually, there is an entertainment made for the officers and others there present. After the confirmation, then, according to the king's mandate, is the solemn consecration of the elected bishop, which is done by the archbishop, with the assistance of two other bishops, in manner following.

Upon some *Sunday* or *Holy-day*, after morning service, the archbishop beginneth Communion service, after a certain prayer appointed for this occasion, one of the bishops there present, readeth the Epis. 1 Tim. iii. 1—7. or Acts xx. 17—35. Another readeth the Gospel, John xxi. 15—18. or John xx. 19—24, or

Matt. xxviii. 19, 20; and, afterwards, the Nicene Creed, and a sermon is preached by some learned divine on the occasion. Then the elected bishop, vested with his rochet, or linen garment, is, by two bishops, presented to the archbishop, or some other bishop commissioned by him, sitting in his chair; who demands the king's mandate for the consecration, and causes it to be read. Then the elect bishop takes the oaths of supremacy, and of canonical obeisance to the archbishop. And, after divers prayers and several interrogatories put to the bishop, and his answers, the rest of the episcopal habit is put on him, and after more prayers, the elect bishop kneeleth down, and the bishops and archbishops then present, lay their hands upon his head, and, by a certain pious, grave form of words, they consecrate him; afterwards, the archbishop delivers to the bishop elect a bible, with another set form of words, and so all proceed to the communion service; and having received the sacrament and the blessing, they repair from church to dinner, which is at the charge of the bishop-elect.

This manner of consecrating bishops, is according to the rule laid down in the fourth council of Carthage, about the year 470, generally received in all the provinces of the western church.

Next goes forth a mandate from the archbishop to the archdeacon of the diocese, to instal the bishop elect, thus confirmed, and consecrated; which instalment is almost in the same manner in all cathedrals, and is usually thus:—Upon any day between the hours of nine and eleven, in the presence of a public  
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notary, the bishop-elect, or his proxy, which is most usual, is introduced into the cathedral church, by the archdeacon, by whom, or his proxy, all the bishops of that province are installed; and first he declares his assent to the king's supremacy, and swears, that unless he be otherwise dispensed with, he will be resident according to custom of that cathedral, observe the customs of the said church, and cause others to observe the same.

Then the archdeacon, with the petty canons and officers of the church, accompany the bishop up to the choir; and there place him in the seat prepared for the bishops, between the altar and the right side of the choir; and then the archdeacon pronounces these words in Latin :—*Ego autoritate mihi commissa, induco et inthronizo reverendum in Christo Patrem Dominum N. N. Episcopum et dominus custodiat suum introitum et exitum ex hoc nunc, et in seculum, Amen.*

Then the subdean and petty canons sing the “*Te Deum* ;” meanwhile the bishop is again conducted from his place to the dean's seat; and there, in token of taking real possession, he stands till “*Te Deum*” is ended, together with other prayers, the archbishop reading some versicles; as, “O Lord save this thy servant N. our bishop,” (the people answering) “And send him health from thy place, &c.” Then the archdeacon reads a short collect for the bishop by name. After prayers the bishop is conducted into the chapter-house, and there placed in a high seat.

Then the archdeacon and all the prebendaries and officers of the church, come before the bishop, and  
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acknowledge canonical obedience to him. Finally, the public notary is by the archdeacon required to make an instrument, declaring the whole matter of fact in this affair.

Then the said bishop is introduced into the king's presence, to do his homage for his temporalities or barony, by kneeling down, and putting his hands between the hands of the king, sitting in a chair of state, and by taking of a solemn oath, to be true and faithful to his majesty, which oath is read to him by one of the principal secretaries of state, and that he holds his temporalities of him.

Lastly, the new bishop compounds for the first fruits of his bishopric, that is, agrees for his first year's profits, to be paid to the corporation for augmenting the benefices of the poorer clergy, within three years.

The translation of a bishop from one bishopric to another, differs in this only, from the manner of making a bishop, that there is no consecration. The translation of a bishop to be archbishop, differs only in the commission, which is directed by his majesty, to four or more bishops to confirm him. The difference between an archbishop and bishop, is, that the archbishop, with other bishops, doth consecrate a bishop, as a bishop with other priests, doth ordain a priest. The archbishop visits a whole province, the bishop only his diocese; the archbishop can convocate a provincial synod, the bishop only a diocesan synod; the archbishop is a supreme ecclesiastic in ordinary, within his province, or ordinary, and hath canonical authority over all the bishops in his province, as the bishop hath over all the priests of his diocese.

None

None is to be ordained a bishop till he be full thirty years old.

The ordination of priests and deacons is four times a year; upon several Sundays in the Ember week, or the *quatuor tempora*, as the canonists call them, in which the church puts up solemn prayers with fasting, to implore a blessing from God upon the bishops, in the performance of that great work. No ordination can be performed but by a bishop lawfully consecrated by another bishop.

None is to be priest till he be twenty-four years of age; nor a deacon till he be at least twenty-three current.

Upon the vacancy of a church, the clergyman desiring to succeed, must take special care that he doth not procure a presentation thereunto, by any promise, contract, or agreement, directly, or indirectly, which may make him become *simoniacus*; or, that any body on his behalf, make any such contract or agreement, he himself being privy, or not privy thereto, whereby he may enter the church *simoniace*, for that is the distinction; and both cases of *simoniace* and *simoniacus* are utterly unlawful; and so much the more heinous, because perjury must ensue; for no one can be admitted into a benefice, before he takes a solemn oath against simony, that is to say, that he is not directly or indirectly, privy to any such agreement; and, if one unknown to him, hath, on his behalf, made any such simoniacal contract, that he will in no wise stand by it or answer it.

Now by simony is meant, not only an agreement  
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for money in hand paid, or yearly to be allowed, but *aliquid aliud emolumentum pacto interveniente*, as the words of the English Canon are, An. 1229 (Lindwood) any other profit, emolument, or advantage; and the words of the statute\* are, sum of money, reward, gift, profit, or benefit, directly, or indirectly, for, or by reason of any promise, agreement, grant, bond, covenant, or other assurance, &c. And this holds not only in acceptance of a living, but likewise in exchange or negotiation.

The penalty of this statute is, that the corrupt patron shall forfeit the next presentation to the king, and two years' value of the living; not according to the valuation in the king's books, but according to the true and utmost value of the benefice.

And the corrupt incumbent shall be for ever disabled to have and enjoy the same living.

Having therefore obtained the consent of the patron lawfully, and honorably, he must get a presentation signed and sealed by him; which the clerk must carry before him to the bishop of that diocese, in which the church is, or to his vicar-general; or, if the bishopric be vacant, to the guardian of the spiritualities. And he must carry with him, and exhibit, if required, letters testimonial, either from the master of the college and fellows, where he last resided; or under the hands and seals of three, at least, reverend divines who knew him well for the last three years past, and  
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\* 31 Eliz. c. 6.

can give a good account of his virtue, uniformity, and learning. If any one, living in a certain diocese, and not in either of the two universities, go to the bishop of another diocese for orders, he must have letters dismissory from the bishop of that diocese where he last resided, to the other bishop, and so he ought to have if he goes for a living.

The presentation must also be tendered to the bishop within an hundred and eighty two days after the living is vacant, else it lapses to the bishop; and, if the bishop then doth not collate in half a year more, it lapses to the archbishop, and if the archbishop doth not collate in half a year more, it lapses to the king; and the next presentation continues so till the king, (if the living be worth twenty pounds per annum in the valuation book, or the Lord Chancellor, if under twenty pounds) presents, be it when it will; for *nullum tempus occurrit regi*. After this, the person to be admitted is examined, and if he be duly qualified, the bishop, or his surrogate, institutes him in these words: *Instituo te rectorem ecclesiæ parochialis de — et habere curam animarum, et accipe curam tuam et meam*. Then a mandate is issued out under the bishop's seal, to the archdeacon of the place, who himself, or some clergyman whom he shall appoint, is to induct the clerk into his living, which is done by delivery of the bell-rope; and then, the new instituted clerk being left alone in the church, tolls the bell; and now he is inducted.

Within two months after this, he must, in the said church, during divine service; that is, after some  
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part of the church-service, and before the whole is finished, read the thirty-nine articles of religion, and declare aloud his unfeigned assent, and consent, to all that is therein contained, positively, and without any reserve; one or two substantial parishioners reading along with him, who may testify he omitted no part. Likewise, within two months after his induction, he must read the book of Common Prayer, upon some Lord's day, both forenoon and afternoon; that is, the whole service of the church appointed for that day, as it is there appointed, and likewise declare his assent, and consent to all therein. So, likewise, within three months after his institution, upon some Lord's day, during divine service, he must publicly and openly read his certificate from the bishop, or vicar-general. And, if he failed in any of the aforesaid things, he hath forfeited his living.

And, whenever any parson or vicar goes to law for dilapidations, tythes, or any thing belonging to the church, if the defendant insist on it, he must prove the doing of all these things. Therefore he must have credible witnesses, when he subscribes before the bishop.

And two creditable parishioners having read along with him the thirty-nine articles, should endorse upon the book in which they read, their attestation; which book, so attested, the parson should keep by him safely.

So, likewise, some intelligent parishioners must attest under their hands, that such a one, on such a day, read the Common Prayer and declaration as  
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aforesaid; and all these attestations are to be carefully preserved.

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## CHAP. IV.

### *Ecclesiastical Jurisdiction..*

THE ecclesiastical government of Ireland properly speaking, lodged in the convocation, which is a national representative body or synod, and answers, pretty nearly to the ideas we have of a parliament. And their business is to consider the state of the church, and to call those to an account who have advanced new opinions, inconsistent with the laws and doctrines of the church of England. Some clergymen of an intolerant and persecuting disposition, during the reign of Queen Anne, and in the beginning of George I. raised the power of convocation to such a height, as to be inconsistent with the principles of religious toleration, and, indeed, of civil liberty; so that the crown was obliged to use its prerogative of calling the members together, and of dissolving them; and, ever since, they have not been permitted to sit for a time sufficient to enter into any discussions.

Before William the Conqueror, there were no ecclesiastical courts, properly so called, in England; for anciently the bishop sat in judgment, together with the secular judges on the same tribunal.

OF THE CONVOCATION.—The king directeth his

writ to the archbishop of each province, requiring him to summon all bishops, deans, archdeacons, cathedrals and collegiate churches, &c. according to their best discretion and judgment, assigning them the time and place in the said writ; whereupon the archbishop of Canterbury directs his mandate to the bishop of London, as his dean provincial, first citing him peremptorily, and then willing him in like manner to cite all the bishops, deans, archdeacons, cathedral and collegiate churches, and all the clergy of his province, to such a place, and such a day, prefixed in the writ; but directing withal, that one proctor be sent for each cathedral and collegiate church, and two for the body of the inferior clergy of each diocese may suffice.

The first day, both houses being assembled, the archbishop presides at the head of the clergy of his province; and, the lower clergy being required by the most reverend, chose them a prolocutor, or speaker; which done, they present him to the upper house, by one or two of the members, whereof one makes a speech in latin, and then the elected person makes another speech in latin. Lastly, the archbishop answers it in the same language; and, with the consent of the bishops, approves of the person. In the upper house, things are first ordinarily proposed, and then communicated to the lower house. The major vote in each house prevails.

On days when the house of lords do not meet, they usually assemble about nine o'clock; and first, the junior bishop says prayers in latin, beginning with  
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the litany, and then for the king, and in the lower house the prolocutor says prayers.

In convocation are debated only matters concerning religion and the church. The clergy in convocation may, with a royal assent, make canons, touching matters of religion, to bind, not only themselves, but all the laity, as some have asserted, without consent or ratifications of the lords and commons in parliament, within the limitations set down in the statute\*.

The clergy of England had anciently their representatives in the lower house of parliament, as appears by that ancient record so prized by the Lord Coke.

All the members of both houses of convocation have the same privileges for themselves, and menial servants, as the members of parliament have, and that by a statute.

Next in dignity is the court of delegates, acting by special commission, under the great seal; and to whom an appeal lies from the highest metropolitan court. The court of arches, so called, because it was held in the arches of the church of St. Mary-le-bonne, London, but now in the great hall, Doctor's Commons. Only doctors of the civil law are allowed to plead. In the court of audience always presides the bishop himself, who decides any doubts concerning the admission to benefices, and dispensations of the bans of matrimony.

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\* 25 Hen. VIII.

**CONSISTORY COURTS** are those belonging to every diocesan bishop, and have been held from time immemorial, for the trial of all civil causes within their respective dioceses; and from the courts of suffragan bishops, there lies an appeal to the court of the archbishop of the province, which so far as respects the archbishop's own diocese, is his consistory court; this, as far as respects his suffragans, is a court of appeal.

The next court is that of the Prerogative, which judges of estates fallen by will, or intestate; the prerogative office is likewise in Doctor's Commons.

The Court of Peculiars, refers to several peculiar parishes exempt from the jurisdiction of the bishops, but here amenable: the judges are sole, and without jury. Causes belonging to ecclesiastical courts, are blasphemy, apostacy from christianity, heresy, schism, ordinations, institutions of clerks to benefices, celebration of divine service, rights of matrimony, divorces, general bastardy, tythes, oblations, obventions, mortuaries, dilapidations, reparation of churches, probates of wills, administrations, simony, incest, fornication, adulteries, pensions, procurations, commutations of penance, with other crimes; the cognizance of which belongs not to the common law of England.

The manner of tryals by these laws and customs, are different from the tryals at common law, and are briefly thus:—First, goes forth a citation, then a bill and answer, then by proofs, witnesses, and presumptions, the matters are argued for and against, and the canon and civil laws quoted; then, without any jury

jury, the definitive sentence of the judge passeth; and, upon that execution. And this is the manner of trying ecclesiastical civil causes; but ecclesiastical criminal causes, are tried by way of accusation, or denunciation; the, first when some one takes upon him to prove the crime; the second when the churchwardens present, and are not bound to prove, because it is presumed they do it without any malice, and that the crime is notorious.

### ARCHDEACON'S COURT.

ARCHDEACON'S Court: is the most inferior court in the whole ecclesiastical polity. It is held in the archdeacon's absence before a judge appointed by himself, and called his *official*; and its jurisdiction is sometimes in concurrence with, sometimes in exclusion of the bishop's court of the diocese. From hence, however, by the statute 24. Henry VIII. cap. 12. there is an appeal to that of the bishop.

### ECCLESIASTICAL PUNISHMENTS.

EXCOMMUNICATION, is an anathema, or ecclesiastical censure, &c. The power was originally lodged in the whole church in general, that is, by the bishops and priests, by and with consent of the people, which was practised in St. Cyprian's time, but this power the bishop and clergy afterwards arrogated to themselves, recourse, however, might still be had to the synod of the province, to judge of the validity of an excommunication.

Excommunication is founded on a natural right, which all societies have of excluding from their body such as violate its laws.



The power of excommunicating properly belongs to a bishop, but may be by him delegated to any grave priest, with the chancellor.

The causes with us at present, are heresy, neglect of frequenting church and receiving the sacraments, simony, adultery, incontinence, &c.

By the common law, persons excommunicated are disqualified from the performance of any act required to be done by a "*probus et legalis homo*." He cannot serve on juries, nor be a witness in any court, nor bring an action either real or personal, to recover lands or money due to him\*; besides, if within forty days after the sentence has been published in the church, the offender doth not submit to the sentence of the spiritual court, the bishop may certify such contempt in chancery, upon which there will be issued a writ *de excommunicato capiendo*, so called from the effects, *significavit*, thus denominated from the bishop's certificate, a writ directed to the sheriff for the apprehension of one who stands obstinately excommunicated for the space of forty days. By this writ, he is imprisoned in the county-gaol, without bail or mainprize, till reconciled to the church, and so certified by the bishop, upon whose certificate, another writ for his enlargement is delivered to the sub sheriff, which writ is hence, *de excommunicato liberando*.

But if the excommunicated person be unlawfully delivered from confinement before such submission to his

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\* Littleton, 200.

his bishop, or before he gives security to obey the authority of the church, then he is to be laid up on the writ *excommunicato recipiendo*. If the judge of a spiritual court excommunicate a man for a cause of which he has not the legal cognizance, the party may have his action against him at common law, and he is also liable to be indicted at the suit of the king \*.

Besides the general censure of the church, which respects church-communion, there is another which toucheth the body of the delinquent, called public penance, when any one is compelled to confess in public his fault, and to bewail it before the whole congregation in the church; which is done in this manner: the delinquent is to stand in the church-porch upon some sunday, bare-head and bare feet, in a white sheet, and a white rod in his hand, there bewailing himself, and begging every one that passes to pray for him; then to enter the church, falling down, and kissing the ground; then in the middle of the church is he or she eminently placed in the sight of all the people, and over against the minister, who declares the enormity of his crime, odious to God, and scandalous to the congregation; that God can no way be satisfied but by applying Christ's sufferings; nor the congregation, but, by an humble acknowledgment of his sins, and testifying his sincere repentance, and sorrow, not in words alone, but with tears; and promising there, in the sight of God, and his holy angels, that by God's assistance, and by prayer, meditation,

tation, and daily works of piety, he will endeavour hereafter, more carefully to watch against the temptations of the world, the allurements of the flesh, and the snares of the devil; which being done, and the priest, in Christ's name, pronouncing the remission of sins; the penitent humbly beseecheth the congregation to pardon him in that great scandal against them, and receive him into their holy communion, and account him again a member of their church; and, in testimony thereof, out of their christian charity, to vouchsafe to say with him aloud the Lord's Prayer. And this way of the Church of England appears, by divers writers, to be the ancient mode used by the primitive churches.

It is ordained by the canons of the Church of England, that, in case the crime be not notorious and public, the fore-named penance may, at the party's request, be commuted into a pecuniary mulct for the poor of the parish, or some pious uses; provided, that for the reformation of the delinquent, that may appear to be the more probable way; for some men will be thereby reclaimed, who by the publication of their offence, would become more impudent and hardened, when they perceive their reputation to be lost.

There remains one more punishment, or ecclesiastical censure, which touches the body, and that is, denial of Christian burial, which is inflicted not *in poenam mortuorum*, but *in terrorem viventium*, who naturally desire, that after their death, their bodies may be decently interred. A Christian burial is wont to be denied by the Church of England to persons dying  
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excommunicate, to perjured persons, to such as are hanged for felony, or that wilfully kill themselves, and to apostates, heretics, and extortioners. To these fore-named censures and punishments, both laity and clergy are subject: But besides these, there are punishments whereunto the clergy only are liable; as first, *suspensio ab officio*, when a minister for a time is declared unfit to execute the office of a minister.

Then *suspensio à beneficio*, when a minister for a time is deprived of the profits of his benefice: and these two censures are wont to be for smaller crimes.

Thirdly, *Deprivatio à beneficio*: when for a greater crime, a minister is for ever deprived of his living. And, fourthly, *Deprivatio ab officio*, when a minister is wholly and for ever deprived of his orders; and this is a *depositio*, or *degradatio*, and is commonly for some heinous crime meriting death, and is performed by the bishop in a solemn manner, pulling off from the criminal his vestments, and other ensigns of his order; and this in the presence of the civil magistrate, to whom he is then delivered to be punished, as a layman for the like offence.

### CLERICAL DUTIES.

BAPTISM, from *bapto* in greek, importing to immerse, is an external ablution of the body, with a certain form of words, which operates and denotes an internal ablution, or washing of the soul from original sin. Baptism is known in ecclesiastical writers, by divers other names and titles. Sometimes it is called *palingenesia*, or laver of regeneration; sometimes *salus*, or life and salvation; sometimes *sphragis*, *signaculum fidei*, or the seal of faith; some-

sometimes absolutely *mysterium* and *sacramentum* ; sometimes the sacrament of faith ; sometimes *viaticum*, from its being administered to departing persons ; sometimes *sacerdotium laici*, or the lay priesthood ; because it is allowed in cases of necessity to be conferred by laymen ; sometimes it is called the *great circumcision*, because it was imagined to succeed in the room of circumcision, and to be a seal of the christian covenant, as that was the seal of the covenant made with Abraham ; so in regard that baptism had Christ for its author, and not man, it was anciently known by the name of *Dōron* and *Karisma*, *Kuriou*, the gift of the Lord : sometimes it was simply called *Dōron*, without any other addition, by way of eminence, because it was both a gratuitous and singular gift of Christ : in reference to the making men complete members of Christ's body, the church, it had the name of *teleiōsis*, and *teleia*, the consecration and consummation ; because it gave men the perfection of Christians, and a right to partake of the *to teleion*, which was the *Lord's Supper* ; it had also the name of *muaesis* and *mustagōgia*, the *initiation*, because it was the admittance of men to the sacred rites of the christian religion.

The forms of administering baptism among us being too well known to require a particular description, we shall only mention one or two of the more material differences between the form as it stood in the first liturgy of King Edward, and that in the English Common Prayer-book at present. First, the form of consecrating the water did not make a part of the office in King Edward's liturgy, as it does in the present, because the water in the font

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was changed and consecrated but once a month. The form likewise itself was something different from that now used, and was introduced with a short prayer, that "Jesus Christ, upon whom, when he was baptized, the Holy Ghost came down in the likeness of a dove, would send down the same holy spirit to sanctify the fountain of baptism;" which prayer was afterwards left out, at the second review. By King Edward's first book, the minister is to dip the child thrice in the water; first dipping the right side: secondly, the left; the third time, dipping the face toward the font.

This trine immersion was a very ancient practice in the christian church, and used in honor of the Holy Trinity; though some later writers say, it was done to represent the death, burial, and resurrection of Christ, together, with his three days continuance in the grave. Afterwards, the Arians making an ill use of it, by persuading the people that it was used to denote that the three persons in the trinity were three distinct substances, the orthodox left it off, and used only one single immersion.

By the first Common Prayer of King Edward; after the child was baptized, the God-fathers and God-mothers were to lay their hands upon it, and the minister, was to put on him the white vestment, commonly called the *chrysom*e, and to say:—"Take this white vesture, as a token of the innocency, which, by God's grace, in this holy sacrament of baptism, is given unto thee; and for a sign, whereby thou art admonished, so long as thou livest, to give thyself to  
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innocence of living; that, after this transitory life, thou mayest be partaker of life everlasting, Amen." As soon as he had pronounced these words, he anointed the infant's head, saying:—"Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; may he vouchsafe to anoint thee with the unction of his holy spirit, and bring thee to the inheritance of everlasting life. Amen.

Sprinkling children, instead of dipping them in the font, a custom which at first was allowed only in case of the weakness or sickness of the infant, has now so far prevailed, that immersion is at length quite excluded. What principally tended to confirm the practice of sprinkling, was, that several of our protestant divines flying into Germany and Switzerland, during the reign of Queen Mary, and returning home when Elizabeth came to the throne, brought back with them a great zeal for the protestant churches beyond the seas where they had been sheltered: and, having observed at Germany and other places, that baptism was performed by sprinkling, they thought that they could not do the Church of England a greater service, than by introducing a practice dictated by so great an oracle as Calvin. This, together with the coldness of our northern climate, was what contributed to banish entirely the practice of dipping infants in the font.

If any minister refuse, or delay, to christen any child brought to him to the church, upon Sundays or holy-days to be christened, he shall be suspended by the  
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the bishop, from his ministry, for the space of three months\*.

Baptism may be suspended, if the person be not brought to the place of public worship, and to the font there, on some Sunday or holy-day, immediately after the last lesson of evening prayer ; or, if the god-fathers and godmothers be not there ready. If the child be sick, the minister is bound to baptize it at the private house, and even without sponsors ; if it recovers, it should be brought to the church. Baptism, given by a person not a lawful priest may be good, but the person is punishable. Midwives were once licensed to perform it ; the reason is obvious.

MARRIAGE, from *maritagium*, in low Latin, the act of taking a husband in Latin *maritus*, hence sometimes called matrimony, which imports also the act of marrying, and becoming a mother, in Latin *mater*, is a contract both civil and religious, between a man and a woman. Taking marriage in the light of a civil contract, the law treats it as it doth all other contracts ; allowing it to be good and valid in all cases, where the parties, at the time of making it, were, in the first place, willing to contract ; secondly, able to contract ; and, lastly, actually did contract in the proper forms and solemnities required by law †.

By several statutes, a penalty of one hundred pounds is inflicted for marrying any persons without  
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banns,

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\* Eng. Can. 68. Irish 14. † 1 Black. 433.

banns or license; but \*, if any person shall solemnize matrimony, without banns, or license, obtained from some person having authority to grant the same, or in any other place than a church, or chapel, where banns have usually been published; unless by special license, he shall be guilty of felony, and transported for fourteen years, and the marriage shall be void.

If the parties live in different parishes, the banns are to be published in both parishes, viz. where the parties have dwelled for three months before. The marriage must be celebrated during canonical hours, *i. e.* between eight and twelve in the forenoon, not in any private place without special license, but in the church or chapel where one of them dwells. It should not be in Lent, nor on any fast day, nor on the days of Easter, Christmas, or Pentecost; nor, when banns are thrice published, before the parents, or governors of the parties to be married, being under the age of twenty-one years, shall, either personally, or by sufficient testimony, signify their consent †.

Clandestine marriages, or marriages celebrated without banns or license and the consents of those persons whose approbation is required by law, are also in England void. In Ireland, indeed, no extrinsic consent of any person is necessary, so as to render by the want, or absence of it, a marriage absolutely void; though, in certain instances described in the  
Statute

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\* 25 Geo. II. c. 33. † 52d. Irish Can.

Statute of George II \*. (and which shall hereafter be considered) this defect renders it voidable, if a suit be commenced, to break it within the time therein prescribed. The canon law, as received and allowed in both countries, always forbade the marriages of minors, without the consent of parents and guardians, but this could only induce penalties upon the clergyman celebrating the marriage, and subject the parties to ecclesiastical censures. The English canons of 1603, inflict additional penalties, but, wherever they have created a new offence, they cannot bind the laity; the English Acts of the seventh and eighth of William III. ch. 35. inflict pecuniary penalties on persons clandestinely married; and lastly, the famous English marriage act, avoids such marriages in that country.

This statute of the twenty-sixth of George II. ch. 33; enacts, that all marriages celebrated by license, (for banns suppose notice) where either of the parties is under twenty-one, not being a widower, or widow, who are supposed to be emancipated without the consent of the father; or, if he be not living, of the mother or guardians, shall be absolutely void.

Two sufficient witnesses, one of them known to the judge, or some other person of known reputation then present, must swear that the express consent of parents, or parent; or, if they be dead; of guardians or guardian has been obtained; and one of the parties



ties must personally swear that there is no impediment or suit, as mentioned above: there is an exception for those that are in widowhood. The parishes of their abode, and that where the marriage is celebrated, are to be mentioned in the license; and, if any granting license offend in the premises, the license is void, he is to be suspended for six months, and the parties punishable as for clandestine marriages.

Any persons above fourteen, alluring, or taking away an heiress under eighteen, and contracting matrimony with her, are to be imprisoned three years, and for ever disabled to take the profits of her estate. And women, persuading any son of any one having thirty pounds a year in land, or five hundred pounds in personal, or the son of any one deceased, he being under twenty-one, and without consent of parents and guardians, are disabled to demand dower, thirds, or provision by will, deed, or other settlement; all accessaries are subject to three years imprisonment, and the person celebrating the marriage, liable, if beneficed, to deprivation, if not, to transportation. By a statute enacted in the reign of Charles I\*. contracting marriage with a girl under sixteen, against the will of, or unknown to the father; or, if dead, the mother having custody, is punishable with fine and imprisonment.

Marriages are also void, if not celebrated by a person

son in holy orders ; but it must not be conceived that the marriages of protestant sectaries must be by a clergyman of the Church of England : If their marriages are solemnized according to their own rites, and both parties are of the same persuasion, they are good to all civil effect ; (for instance, to support an ejectment, where legitimacy comes in question, or an action for criminal conversation) : But if they come to entitle themselves to any rights in the ecclesiastical courts, as to administration, they must prove a marriage according to the ecclesiastical law \*. This at least was the case before the act passed in Ireland † ; which enacts, That all marriages, celebrated between protestant dissenters, by protestant dissenting ministers and teachers, shall be as valid, and the parties entitled to every right, as much as if solemnized by a clergyman of the Church of Ireland. Conformably with the act of one thousand seven hundred and ninety-three, in favour of Roman Catholics, the celebration of marriages, between a person of that persuasion and a Protestant, must be first performed by a minister of the Established Church ‡. By the ninth of Geo. II. Any marriage, or contract, where either party is under twenty-one, without father's consent in writing, or if dead, of guardians, if no guardians of the Lord Chancellor, is void, and not to be decreed valid by the Spiritual Court, if the minor be entitled to one hundred per

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\* 1 Salk. p. 119. † 21, 22. Geo. III. ch. 25. ‡ 33. Geo. III. ch. 21. sec. 12.

ann. or five hundred pounds or if father or mother is in possession of one hundred pounds per ann. or one thousand pounds in personal estate.

The father or guardian, or person by chancellor appointed, may sue in a proper ecclesiastical court to disannul it; and if either party be proved under twenty-one, adjudged void: but if no such suit be commenced in one year, the marriage is good.

A person of full age marrying without such consent, one under age, possessed of, or entitled to, ten thousand pounds, real or personal, forfeits five hundred pounds, otherwise two hundred, and is liable to one year's imprisonment in either case; but prosecution must be in one year.

By the twenty-third Geo. II. chap. tenth. If an infant marry, and the parties, either of them, abscond, the father, guardian, or person by the chancellor appointed, may, in a year, file an allegation in the ecclesiastical court of the diocese, where the infant usually resided, as if parties had appeared, and court shall thereon issue process to compel appearance in a time limited, and hear and determine as if resident, and the marriage had in the diocese, if *affidavit* be made of service of process as usual, in or out of the kingdom; and the marriage, if proved contrary to said act, shall be adjudged void.

The suit is not prevented or abated by death, or removal of parent or guardian, &c. But the successor may sue, or continue.

A Statute of Hen. VIII. which is in Ireland, thirty-third, chap. the second, has ordained, That no degree of kindred shall be a prohibition to marry, except  
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such as is made prohibitory by God's express law, or such as comes within the same reason. The degrees therefore of kindred to which we are to look, to know whether marriage be prohibited on account of consanguinity or affinity, are the Levitical degrees. The inability to marry persons who are in *loco parentum*, does not exist with us.

**DIVORCE**, from the French *divorcé*, and that from *divortium*, which signifies in latin, a *di veien*, or separation:—is a lawful separation of husband and wife before a competent judge, on due cognizance of the cause corroborated by sufficient proof.

To obtain a divorce, the sole confession of the parties even on oath, is not to be admitted as conclusive evidence.

Divorces, *a mensa et thoro*, from bed and board, neither give the parties liberty to marry again, nor bastardize the children begotten before such divorce, nor prevent the parties from cohabiting again if they please, nor prevent the husband from enjoying the wife's property, or allowing her alimony according to his property; which, pending the suit, is generally ordered to be paid weekly, and at final sentence, is ordinarily the fourth part of the husband's property, subject, however, to a diminution, on his proving a deterioration of his faculties.

In all sentences for a divorce from bed and board, the parties separated are, according to canon law, to live continently, and not to contract matrimony with other persons during their own lives; for the performance of which, no sentence is to be pronounced till the parties give sufficient security.

Recri-

Re crimination, supported by proof, is a bar for obtaining a divorce for adulter in the Spiritual Courts. Among the various causes for obtaining a divorce, none is more difficult to be substantiated and proved, than such as are instituted for the restitution of Conjugal Rights, known among the canonists by the name of *debitum conjugale*; or, as Dr. Brown has it, *obsequium conjugale*. This, if arising from impotence, is a sufficient cause for the nullity of marriage.

**BURIAL.** (from bury) The act of burying, sepulture, or interment.—It may be proved from innumerable instances, that enclosing the dead in graves, is the most ancient way of burial: but in succeeding ages, there arose a fashion of burning the bodies, occasioned, as some imagine, through fear that their enemies might dig them up, and offer them some violence; which imagination is rendered not improbable, by a passage in the first book of Samuel, where the Israelites burnt the bodies of Saul and his sons, after they had been abused by the Philistines; even though their common custom was interment. And so Sylla, among the Romans, was the first of his family who ordered his body to be burnt, lest the barbarities he had exercised upon that of Marius, should be retaliated upon his own; or fancying thereby, that ‘their souls were carried up in the flames to comfort the gods.’ The Greeks used burning so early as the times of the Trojan war, as appears by Homer’s description of the funeral-pile of Patroclus. Yet Thucydides, in his second book, mentions *larnakas kyparissinas*; coffins, or chests, made of cypress-wood, in which the Athenians deposited the bones of their friends who died in the wars. The Romans derived from



from the Greeks both these customs of burning and burying : “ Neither bury nor burn a dead body in the ‘ city,” says the law of the twelve tablés. The place where they burned the dead was set apart for this religious use, and called *Gleba* ; from which practice, the name is yet applied to all the grounds belonging to the church.

It is very clear, that interment was the only way of sepulture among the Jews : And as Christianity took its rise from the Jewish nation, the first proselytes followed their way of disposing of the dead ; and when the empire received Christianity, persons of all ranks were interred. Thus Constantine the Great was interred in the porch of the church of the apostles, at Constantinople ; and the same emperor instituted several corporations of men, to take care of the interment of the Christian dead : So that the general custom of burning expired with paganism ; and the present method of interment has obtained throughout the several ages of Christianity ever since. But for many centuries, no person was permitted to be buried in churches, there being a cemetery, dormitory, or sacred place set apart for the burial of the dead, contiguous to the churches ; and, from the bodies of martyrs, or saints, buried there, the Christians chose particularly to build churches to their name ; hence Tillemont derives the custom, which still obtains in the Roman church, never to consecrate any altar without depositing under it the remains, or relics, of some martyrs.

Folly

Folly and superstition got but too early into religion: and, as great virtue was supposed to be derived from being buried near these sacred relics, and consequently near the altar where masses were performed, it greatly added to the emoluments of the Roman Catholic clergy, who permitted no person to be buried in the church, without paying a certain sum for so great a favor; and from hence is derived the custom of paying fees for burying in cathedral or parish-churches: and if the body be buried above the steps, on either side, or near the altar, the fees are double.

The rites of Burial are looked upon in all countries, and at all times, as a debt so sacred, that those who neglected to discharge it, were thought accursed: hence the Romans called them *justa*, and the Greeks, by words implying the great necessity nature has laid on the living, to perform the obsequies of the dead. Nor are we to wonder, that the ancient Greeks and Romans were extremely solicitous about the interment of their deceased friends, since they were strongly persuaded, that their souls would not be admitted to the Elysian fields, till their bodies were committed to the earth; and if it happened that they never obtained the rites of burial, they were excluded from those happy mansions for the term of one hundred years. For this reason it was considered incumbent on every traveller, who should meet with a dead body in his way, to cast dust, or mould of earth, upon it three times, and of these three handfuls, one at least was thrown upon the head.

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The ancients, likewise, considered it a great misfortune to the dead, not to be laid in the sepulchres of their forefathers; for which reason, those that died in foreign countries, had usually their ashes brought home, and interred with those of their ancestors. But notwithstanding their great care in burying the dead, there were some persons whom they thought unworthy of that last office, and to whom therefore they refused it; 1. such as were Public or private enemies 2. Such as betrayed, or conspired against the state. 3. Tyrants, who were always looked on as enemies to their countries. 4. Villains guilty of sacrilege. 5. Such as died in debt, whose bodies belonged to their creditors. And 6. Some particular offenders, who suffered capital punishments. Of those who were allowed the rites of burial, some were distinguished by particular circumstances of disgrace attending their interment: thus, persons killed by lightning, were buried apart by themselves, being thought odious to the gods; those who wasted their patrimonies, forfeited the right of being buried in the sepulchres of their fathers; and those who were guilty of self-murder, were privately deposited in the ground, without the accustomed solemnities.

The office of the Church is performed by the parish-priest, at the time of interment, if not prohibited to persons excommunicated, and laying violent hands on themselves, by a rubric of the Burial Service\*.

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\* Auyliſſe.

Stat. 30. Charles II. c. 3. provides, That all persons dying are to be buried in woollen, on pain of forfeiting five pounds. And affidavit is to be made of such burial before a justice, &c. under the like penalty. A tax was laid on burials by William III. in one thousand six hundred and ninety-five; a duke, fifty pounds, and a common person four shillings, on their interment.

The burial must not be delayed, on account of fees; but the customary fees may be recovered in the Spiritual Court.

If the minister refuses, or delays to bury, convenient warning being given him, he is to be suspended three months. The proportion of fees due for burial, whether to the incumbent or churchwardens, whether for burying in or out of the parish, depends upon the particular usage and custom of each parish respectively. The fee for burial, belongs to the minister of the parish in which the party deceased heard Divine Service, received the Sacraments, &c. wheresoever the corpse be buried.

Whether fees are demandable of a man, who had been resident in one parish, and chuses to be buried in another, has been made a question; and Dr. Gibson thinks they are. Whether burial be forbidden to debtors, as it was by the civil law, was formerly a question, but not now. Whether rebels, dying after attainder, and before execution, are to have Christian burial, was made a question in seventeen hundred and forty-five; and the better opinion seems that they are.

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It seems, that disturbances have arisen in England, from clergymen attempting to prevent the Service being read at the burial of unbaptized sectaries, &c. in church-yards ; such directions being given in the prayer book, and yet said not to be part of the rubric confirmed by Act of Parliament.

CATECHISING and PREACHING, are enforced by particular canons.—By the Eleventh Canon, Irish, ministers are to catechise every Sunday, before evening prayer, for half an hour or more, on pain of suspension, or for third offence, excommunication. And beneficed preachers, resident on their livings, are to preach every Sunday, by the Ninth Irish Canon.

ADMINISTERING THE HOLY SACRAMENT.—There must be no communion, without at least three communicants ; and none but a priest may consecrate, or administer the Sacrament, on pain of one hundred pounds for every offence, and of being disabled from being admitted a priest for one year. Every minister, having cure of souls, must himself, twice in the year at least, read Divine Service, and administer the Sacrament.

Divine Service was performed in the *vulgar tongue*, as appears from plain testimony ; for when Celsus charges the using of unintelligible words, Origen answers, that each nation prayed in its own tongue. 2. Because the people joined in the psalms and prayers, and responses. 3. From the frequent exhortation of the divine fathers to the people, to hear, read, and pray with understanding 4. From the references made by the fathers in their sermons, to the prayers and lessons



lessons in the service. 5. From the Scriptures, translated into all languages; authority, Eusebius. 6. From the use of interpreters in the church. 7. From the Bibles laid in the churches. 8. All men allowed to read the scriptures, even children and catechumens, and to join in the prayers. 10. From the form of ordination of readers in the churches.

LITURGIES.—In the first ages, every bishop was at liberty to order the form of divine service in his own church. In after ages, the churches of a whole province conformed to the liturgy of the metropolitan church. When the spirit of prophecy ceased, the rules of the church supplied the want, by proper forms of their own composition, according to Christian prudence and discretion. It is objected to this, that none of these remain at this day; because each bishop made his own, and therefore they were little known beyond his own diocese. 2. They probably were not committed to writing, because Diocletian found none. Our present Morning service consists of three services, viz. The *Morning Prayer*, the *Litany*, and the *Communion Service*; and this accounts for the repetitions, particularly of the Lord's prayer.

So to misplace the prayer, or read on one day what is appointed to be read on another, or not to administer the Sacrament in such order as appointed, or omit any thing appointed to be read, is punishable by law.

To stand when they should kneel, to make the pulpit the vehicle of private scandal and abuse, is highly punishable.

DIocese,

## CHAP. V.

*Territorial Subdivisions.*

DIocese, or Diocess, is the extent or jurisdiction of a bishop. This is derived from the word *dicikēsis*, which in Greek signifies *government*, or *administration*. This division of a country existed in Cicero's time, who, during his command at Capua, calls himself, Episcopus, or bishop of the Campanian cast; and when proconsul of Cilicia, mentions the dioceses annexed to his government. Strabo, who wrote in Tiberius's time, complains of the great confusion which the distribution of Asia into dioceses, caused in geography, as the Asiatics were no longer divided but by dioceses. The Roman empire, under Constantine, was distributed into four dioceses, namely, that of Italy, Illyria, Asia or the Orient, and Africa; each of these comprehended several metropolitan cities and governments. In after ages, the empire was subdivided into fourteen dioceses, comprehending 120 provinces, each of which was governed by a proconsul, who resided in the principle city, while each diocese had a consul residing in the metropolis, or capital of the district. It was conformably with this civil distribution, that the ecclesiastical divisions were afterwards regulated: each diocese had its ecclesiastical vicar, or primate, who finally determined all the concerns of the church within his territory.

Diocese, at present, is limited to a single province, under a metropolitan, or even to the single jurisdiction of a

of a bishop. Diocese, is considered to have been originally the territorial extent of a baptismal or parochial church, whence it has been used by divers authors to designate a single parish; consequently the ancients are observed never to have contained *churches*, but a *church*, in the singular number only. The bishoprics of Asia, in Irenæus and Eusebius, are called parishes. Thus we read of the bishops of the parish of Alexandria, of Ephesus, of Corinth, of Athens, of Carthage, &c. Lord King, shews by all the people of the diocese meeting together every Sunday in one place to celebrate divine service, by the bishops alone administering the sacraments, and having only one altar in his whole diocese, by the people of the diocese meeting together for managing church affairs, for chusing a new bishop; that the ancient dioceses consisted only of one congregation, nearly as large as that of our modern parishes. Lord King concludes on the whole, that in the third century, dioceses, or bishoprics, were no more than many single congregations.

The four largest dioceses which subsisted in those days, were Antioch, Rome, Carthage, and Alexandria; the three former of which, during the three first ages of the church, never separated into different congregations, though the latter did from local circumstances, which rendered it inconvenient for all the members of the diocese to assemble in one and the same place at stated times of worship: this separation, however, peculiar to the bishops of Alexandria, was not introduced till the third century.

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From this view of the primitive institution and smallness of dioceses, the readers of Irish history may easily reconcile to reason the multiplicity of bishops and dioceses which existed in Ireland, soon after the introduction of Christianity there, at the commencement of the fifth century; where, about the sixth age of the Christian æra, we find some hundreds of bishops now reduced to four archbishops, and eighteen bishoprics.

The boundaries of dioceses are to be determined by witnesses, records, and the administration of divine offices. In case of a dispute between two bishops on this head, the rule of canon law is, that they proceed by ancient books, writings, witnesses of respectability, and other sufficient proofs. In case the disagreement should be by whom a church on the confines of two dioceses should be consecrated, the rule of canon law is, that it should be consecrated by the bishop of that city, who, previous to its being founded, baptized and administered other divine offices to the inhabitants. The jurisdiction of the city is not, according to canon law, included in the name of the diocese, and therefore, in citations for general visitations directed to the clergy, it is ordered to cite the clergy and bishop of the diocese. A bishop may, without leave, use his episcopal habit, and perform divine offices in the diocese of another; but he may not perform any act of jurisdiction there, without permission. A clergyman, dwelling in one diocese and beneficed in another, may, in different respects, be punished in both: the bishop in whose diocese he dwells, may prosecute him, but  
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the sentence, if affecting his benefice, lies to be executed by the other\*.

**PARISH.**—The word is of Roman origin, and imports a canton, or a small district of the Roman provinces, over which an officer presided, called, *parochus*, from *parochos*, a commissioner appointed in the country towns. Parish now denotes part of a diocese committed to the particular charge of a secular priest. Every church is either cathedral, conventual, or parochial: Cathedral, is that where there is a bishop's seat, so called a *cathedra*: Conventual, consists of regular clerks, professing some order of religion; or of a dean and chapter, or other college of spiritual men: Parochial, is that which is instituted for saying divine service, and administering the holy sacraments to the people, dwelling within a certain compass of ground near unto it. Our realm was first divided into *parishes* about the year 1179. In England, there are 9,913 parishes, of which 3,845 are churches impropriate, and the rest are annexed to colleges, or church dignities. In many of these parishes, on account of their large extent, and the number of their parishioners, there are several chapels of ease.

**CHURCH.** (*kerch*, Dutch and Low German: *kerche*, High German; *kyrichia*, *Suchirich*, Teut. *cyric*, *circe*, Saxon; of *kuriakē*, Greek. *scil. oikia*, i. e. the Lord's house) The collective body of Christians, usually termed, the Church of Christ. The manner of founding churches in anciens times, was after the founders had made their application to the bishop of the diocese, and

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\* Vid. Gibson, 133, 134.



had his license. The bishop, or his commissioners, set up a cross, and set forth the church-yard, where the church was to be built, and then the founders might proceed in the building, and when it was finished, the bishop was to consecrate it; and then, and not before, the sacraments may be administered in it\*. But by the common law, and custom of this realm, any person may build a church, without license from the bishop so as it be not prejudicial to any ancient churches; though the law takes no notice of it as a church, till consecrated by the bishop, which is the reason why, church and no church, &c. is to be tried and certified by the bishop: and in some cases, tho' a church may be consecrated, it must be consecrated again; as in case any murder, adultery, or fornication be committed in it, whereby it is defiled, or be destroyed by fire, &c. The ancient ceremonies in consecrating the ground on which the church was intended to be built, and of the church itself after it was built, were thus: When the materials were provided for building, the bishop came in his robes to the place, and having prayed, he then perfumed the ground with incense, and the people sung a collect, in praise of that saint to whom the church was to be dedicated: then the corner stone was brought to the bishop, which he crossed, and laid for the foundation, and a great feast was made on that day, or on the saint's-day to which it was dedicated; but the form of consecration was left to the discretion of the bishop, as it is at this present day.

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\* Stillingfleet's Ecclesiastical Cases.

A church in general, consists of three principal parts, that is, the belfry, or steeple, the body of the church, with the aisles, and the chancel: and not only the freehold of the church, but the church-yard, are in the parson, or rector. And the parson may have an action of trespass, against any one that shall commit any trespass in the church, or church-yard; as in the breaking of seats annexed to the church, or the windows, taking away the lead, or any of the materials of the church, cutting the trees in the church-yard, &c. But churchwardens may, by custom, have a fee for burying in the church; the church-yard is a common place of burial for all the parishioners\*. And it seems that actions, for taking away the seats, must be brought in the name of the churchwardens, the parishioners being at the expense of them†. If a man erect a pew in the church, or hang up a bell therein, they thereby become church goods, though not expressly given to the church, and he may not afterwards remove them‡.

The parson only is to give licence to bury in the church; but, for defacing a monument in a church, the builder, or heir of the deceased, may have an action§. And a man may be indicted for digging up the graves of persons buried, and taking away their burial dresses, the property whereof remains in the party who was the owner when used; and it is said, an offender

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\* Vent. 274. Keb. 504. † Raym. 246. 12. c. 105.

‡ Shaw, P. L. 79. § Cro. Jac. 367.

fender was found guilty of felony in this case, but had his clergy \*.

Though the parson hath the freehold of the church and church-yard, he hath not the fee simple, which is always in abeyance ; but in some respects, the parson hath a fee simple qualified †. The chancel of a church is to be repaired by the parson, unless there be a custom to the contrary ; and for these repairs, the parson may cut down trees in the church-yard, but not otherwise ‡. The church-wardens are to see, that the body of the church and steeple are in repair, but not any aisle, chapel, &c. which any person claims by prescription, to him or his family : concerning which repairs, the canons require every person, who hath authority to hold ecclesiastical visitation, to view their churches within their jurisdictions once in three years, either in person, or cause it to be done ; and they are to certify the defects to the ordinary, and the names of those who ought to repair them ; and these repairs must be done by the churchwardens, at the expence of the parishioners ¶.

By the common law, parishioners of every parish are bound to repair the church, but by the canon law the parson is obliged to do it, and so it is in foreign countries §. In London the parishioners repair both the church and chancel. The Spiritual Court may compel the parishioners to repair the church, and

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\* Co. Lit. 113. † Lit. 644. ‡ Stat. 35. Ed. 1. st. 2. ¶ Can. 36. 1 Mod. 236. § 1 Salk. 164.

and excommunicate every one till it be repaired, but those that are willing to contribute, shall be absolved till the greater part agree to a tax, when the excommunication is to be taken off, but the Spiritual Court cannot assess them towards it \*.

When Christians came to be divided into sects, or to adopt different forms of worship, their tenets first began to be distinguished by the name of their church; as the Roman or Latin Church, the Greek or Eastern Church, the Protestant Church, the Church of England.

CATHEDRAL (*Cathedra*, a seat) a term used for a professor's chair, and a preacher's pulpit; also for the bishop's throne in a church; it also signifies the head-church of a diocese. The denomination cathedral, seems to have taken it's rise from the manner of sitting in the ancient churches, or assemblies of primitive christians: in these the council, *i. e.* the elders and priests, was called *presbyterium*; at their head was the bishop, who held the place of chairman, *cathedralis*, or *cathedraticus*; and the presbyters, who sat on either side, were also called by the ancient fathers, *assessores episcoporum*. The episcopal authority did not reside in the bishop alone, but in all the presbyters whereof the bishop was president. A cathedral, therefore, originally, was different from what it is now; the christians, till the time of Constantine, having no liberty to build any temple: by their churches

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\* 1 Mod. 194. 1 Vent. 367.

churches, they only meant their assemblies; and by cathedrals, nothing more than consistories.

CHAPEL, from the latin word *capella*, and its diminutive *capra*, which signifies a temporary inn, or cabin, covered with the skins of goats, for the accommodation of travellers; others deduce it from St. Martin's *cap*, *La chape de St. Martin*, which the French kings were accustomed to carry as a standard before their armies; the bearers of them were called *capellani*. It is either adjoining a church for performing divine service, or separate from the mother church, where the parish is wide, which is commonly called a chapel of ease; and chapels of ease are commonly built for the ease of parishioners who dwell far from the parochial church, for prayer and preaching only; for the sacraments, marriages, and burials, ought to be performed in the parochial church \*. These chapels are served by curates, provided at the charge of the rector, &c. and the curates are therefore removeable at the pleasure of the rector or vicar: but chapels of ease may be parochial, and have a right to sacraments and burials, and to a distinct minister by custom; though subject, in some respects, to the mother church: and parochial chapels differ only in name from parish churches, but they are very small, and the inhabitants within the district are very few.

In some places, chapels of ease are endowed with lands or tithes, and in other places by voluntary contributions; and, in some few districts, there are chapels

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\* 2 Rol. Abr. 340.



pels which baptize and administer the sacraments, and have chapel-wardens; but these chapels are not exempted from the visitation of the ordinary, nor the parishioners who resort thither from contributing to the repairs of the mother-church; especially if they bury there; for the chapel generally belongs to, and, is, as it were, a part of the mother-church; and the parishioners are obliged to go to the mother-church, but not to the chapel\*. And hence it is said, that the offerings made to any chapel are to be rendered to the mother-church; unless there be a custom that the chaplain shall have them.

Public chapels, annexed to parish churches, shall be repaired by the parishioners, as the church is, if any other persons be not bound to do it†. Besides the aforesaid chapels, there are free chapels, perpetually maintained and provided with a minister, without charge to the rector or parish, or that are free and exempt from all ordinary jurisdiction; and these are where some lands or rents, are charitably bestowed on them‡.

There are also private chapels, built by noblemen and others for private worship, in, or near their houses, maintained at the charge of those persons to whom they belong, and provided with chaplains and stipends by them, which may be erected without leave of the bishop, and need not be consecrated, though they were anciently so, nor are they subject to the jurisdiction

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\* 2 Rol. Abr. 289. † 2 Inst. 489. ‡ Stat. 37. Hen. VIII. c. 4. 1 Ed. VI. c. 14.

risdiction of the ordinary. There are likewise chapels in the universities belonging to particular colleges, which, though they are consecrated, and sacraments are administered there, yet they are not liable to the visitation of the bishop, but of the founder \*.

### CHURCH REVENUES.

**BENEFICE**, in latin *beneficium*, is a church endowed with a revenue for the performance of divine service, or the revenue itself assigned to an ecclesiastical person, by way of a stipend for the service he is to do in that church. All church-preferments except bishoprics are called *benefices*, and all benefices are, by the canonists, styled *dignities*; but we now ordinarily distinguish between benefice and dignity, applying dignity to bishoprics, deanries, archdeaconries and prebendaries, and benefice to parsonages, vicarages, and donatives.

Benefices are divided by the canonists into simple and sacerdotal; in the first, there is no obligation but to read prayers and sing, such are canonries, chaplainships, chantries, &c. the second are charged with the cure of souls, or the direction and guidance of consciences; such as vicarages, rectories, &c. The Romanists again distinguish benefices into regular and secular. Regular, or titular benefices, are those held by a religious or regular, who has made profession of some religious order; such are abbeys, priories, conventicles, &c. or rather, a regular benefice is that which cannot be conferred on any but a religious, either by its foundation, by the institution of some superior, or by

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\* 2 Inst. 363.

prescription ; for prescription, forty years possession by a religious, makes a benefice regular.

Secular benefices are only such as are to be given to secular priests, *i. e.* to such as live in the world and are not engaged in any monastic order. All benefices are reputed secular till the contrary is made to appear. They are called secular benefices, because held by seculars, of which kind are almost all cures. The canonists distinguish three manners of vacating a benefice, viz. 1. *de jure*, when the person enjoying it is guilty of certain crimes expressed in those laws, as *heresy, simony, &c.* 2. *De facto* as well as *de jure* by the natural death or resignation of the incumbent, which resignation may be either express or tacit, as when he engages in a state, &c. inconsistent with it, as among the Romans by marrying, entering into a religious order, or the like. 3. By the *sentence of a judge*, by way of punishment for certain crimes, as concubinage, perjury, &c.

Benefices began about the year 500 The following account of those in England, is given as the fact by Dr. Burn, viz : that there are one thousand and seventy one livings not exceeding ten pounds per annum ; one thousand four hundred and eighty six above ten and not exceeding twenty-pounds per annum ; one thousand one hundred and twenty-six above twenty, and not exceeding thirty-pounds per annum ; one thousand and forty-nine above thirty, and not exceeding forty pounds per annum ; eight hundred and eighty four above forty, and not exceeding fifty pounds per annum

annum ; and five thousand five hundred and ninety-seven livings under fifty-pounds per annum.

It must be five hundred years before every living can be raised to sixty pounds per annum by Queen Anne's bounty ; and 339 years before any of them can exceed fifty-pounds per annum. On the whole there are above eleven thousand church preferments in England, exclusively of bishoprics, deanries, canonries, prebendaries, priest-vicars, lay-vicars, secondaries, &c. belonging to cathedrals or choristers, or even curates to well-beneficed clergymen.

ADVOWSON is the right of presentation to a church or ecclesiastical benefice ; it signifies an "advocation" of the church, or taking it into protection ; and, therefore, synonymous with patronage, and he who has the right of advowson, is called the patron of the church. For when Lords of Manors first built churches on their demesnes, and endowed them with glebe, or other possessions ; every such lord had of common-right a power annexed of nominating a minister to officiate in that church of which he was the founder, endower, maintainer, or, in one word, the patron\* Advowsons are either *appendant*, or *in gross*. Lords of Manors being originally the only founders, and of course the only patrons of churches, the right of a patronage or presentation, so long as it continues annexed to the possession of the manor, as some have done from the foundation of the church, to this day,

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\* Blackst. 21.

is called an advowsson *appendant*, and it will pass, or be conveyed, together with the manor, as incident and appendant thereto, by a grant of the manor only, without adding any other word. But where the property of the advowson hath been once separated from the property of the manor, by legal conveyance, it is called an advowson *in gross*, or at large, and can never be appendant any more, but it is for the future annexed to the person of its owner, and not to his manor or lands.

Advowsons are also either *presentative*, *collative*, or *donative*. An advowson *presentative*, is where the patron hath a right of presentation to the bishop or ordinary ; and, moreover, to demand of him to institute his clerk, if he find him canonically qualified. An advowson *collative*, is when the bishop and patron is one and the same person, in which case the bishop cannot present to himself, but he doth, by the one act of collation, or conferring the benefice, the whole that is done in common cases, both by presentation and institution. An advowson *donative* is, when the king, or any subject by his licence, doth found a church or chapel, and ordains that it shall be merely in the gift or disposal of the patron, subject to his visitation only, and not to that of the ordinary, and vested absolutely in the clerk by the patron's deed, of donation, without presentation, institution, or induction. An advowson *in fee* is, assets by descent, to satisfy bond-creditors \*.

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\* 3 Atk. 465.



IMPROPRIATION is properly so called when a benefice ecclesiastical is in the hands of a layman. It is said there are three thousand eight hundred and forty-five impropriations in England.

APPROPRIATION is the annexing of a benefice to the proper and perpetual use of some religious house, bishopric, college, or spiritual person, to enjoy for ever. To make an appropriation, the king's license was to be obtained in chancery, and also the consent of the ordinary patron and incumbent. And in this manner the religious houses of old time, became possessed of that vast number of advowsons which they had in this kingdom, when those churches, after the dissolution of monasteries, came into lay hands; the church so possessed by a layman, was called an *impropriation*, and himself the *impropriator*. But the words *appropriation*, and *impropriation*, are often confounded and used for each other.

The contrivance of appropriation seems to have sprung from the policy of monastic orders, who have never been deficient in subtle inventions for the increase of their own power and emoluments. At the first establishment of parochial clergy, the tithes of the parish were distributed in a fourfold division; one for the use of the bishop, another for maintaining the fabric of the church, a third for the poor, and the fourth for the provision of the incumbent.

SINECURES were created by monasteries parting with the appropriation to individuals; which are defined preferments not having the cure of souls.

Another species of sinecure, arose from rectors appointing a deputy-vicar, and giving him a share of the tithes, whereby he supposed himself to have got rid of the cure of souls.

**NON-CURE**, are where there are churches in ruins, so called, because no divine service is there performed, and require a faculty ; yet they have no cure of souls.

**VICARAGE**.—Vicarages, for the most part, were endowed upon appropriations ; but sometimes vicarages have been endowed without any appropriation of the parsonage ; and there are several churches where the tithes are wholly impropriate, and no vicarage endowed ; and there the impropiators are bound to maintain curates to perform divine service, &c. The parson patron, and ordinary, may create a vicarage, and endow it ; and, in time of vacancy of the church, the patron and ordinary may do it ; but the ordinary alone, cannot create a vicarage, without the patron's assent.

**FIRST FRUITS ;** or, **ANNATES** (from *annus*, which in Latin signifies a year,) because the rates of payment are in proportion to one year's profit, are or ought to be the first year's income of every ecclesiastical dignity or benefice, and originated at a very early period of our history, and were then paid by the clergy of both England and Ireland, to the Pope. At the period of the Reformation, they became a part of the revenue of the crown, and were as such regulated by several Irish Statutes, particularly the  
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twenty-eighth of Hen. VIII, which provides for the due and regular valuation, from time to time, of this revenue, and for its collection; and, also, for that of the twentieth part of all ecclesiastical benefices, for the use of the crown.

Valuations were entered upon, and in part effected under these acts, in the reigns Henry VIII. Elizabeth, James, and Charles the First, but no more than one thousand five hundred parishes were valued, whilst nine hundred remained, and still remain unvalued; and, consequently, not subject to this payment.

The amount at which the one thousand five hundred parishes were valued, was, eight thousand eight hundred and eighty two pounds, annual income; and the archbishoprics, bishoprics, and other dignities of Ireland, were valued at five thousand two hundred and thirty-six pounds. Queen Anne, either at the instance of Lord Treasurer Oxford; or, of the Duke of Ormond, then Lord Lieutenant (for they disputed the merit of having suggested this Royal Act of munificence), absolutely released the clergy of Ireland, from the payment of the twentieth parts; and, by her letters-patent, granted to certain trustees, the revenue of First Fruits, to be applied to the purpose of building and repairing churches and glebe-houses, and the purchase of glebes and impropriate tithes for augmentation of the smaller livings.

The annual average-amount produced by this grant, which was confirmed by Statute 2d. George I. and several subsequent acts, from the defective valuation, is no more than three hundred and fifty pounds.

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It was conceived, that, by a fair and regular valuation, which is to be observed, the crown was empowered by law to make, from time to time, as it might deem expedient, this revenue would yield an annual income of above twenty-thousand pounds, after exonerating from all payment, every benefice, with cure of souls annexed, which did not yield to the incumbent, an income of at least one hundred and fifty pounds.

If thus carried into effect, it would place at the disposal of the trustees (consisting of archbishops, bishops, the lord chancellor, and other great officers) an annual income, so considerable, as to place the church of Ireland in the most respectable state, by the augmentation of the smaller benefices, and with the provisions intended to make part of the bill, could not have pressed with the least severity on any one. It was to be payable by instalments, within four or six years, at the discretion of the trustees; it would not affect the present possessor of any dignity or benefice, and had only a prospective object of signal advantage to the church establishment, nor would it have affected any incumbent, who had a payment to make on account of the erection of any glebe-house\*.

CHAP.

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\* M. S. in First Fruit's Office.

## CHAP. VI.

*Tithes, &c.*

TITHES are the tenth part of the increase, yearly arising and accruing from the profits of lands, the stock upon lands, and the personal industry of the inhabitants. And hence they are usually divided into three kinds, praedial, mixed and personal.

Praedial tithes, are such as arise merely and immediately from the ground; as grain of all sorts, hay, woods, fruits, and herbs; for a piece of land, or ground, being called in latin *praedium*; whether it is arable, meadow, or pasture; the fruit or produce thereof is called praedial; and, consequently, the tithe payable for such annual produce, is called a praedial tithe.

Mixed tithes, are those which arise not immediately from the ground, but from things immediately nourished by the ground; as by means of cattle depastured thereupon, or otherwise nourished with the fruits; as colts, calves, lambs, chickens, cheese, milk and eggs.

Personal tithes, are such as arise from the labour and industry of man, employing himself in some personal work, artifice, or negotiation; being the tenth part of the clear gain, after charges deducted\*. But  
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\* Wats. ch. 59.



this is seldom paid in these realms, except by special custom.

Tithes, with respect to value, are divided into great and small. Great tithes, are corn, hay, and wood. Small tithes are the praedial tithes of all other kinds, together with those that are mixed and personal.

Tithes of common-right belong to that church, within the precincts of whose parish they arise. But one person may prescribe to have tithes within the parish of another; and this is what is called a portion of tithes. No tithe is due *de jure* of the produce of a mine, or quarry, because this is not a fruit of the earth, renewing annually, but is the substance of the earth, and has been, perhaps, so for a great number of years\*. But in some places tithes are due from custom of the produce of mines†. No tithe is due of lime; the chalk of which this is made being part of the soil‡. Tithe is not due of bricks, which are made from the earth itself¶.

Nor is tithe due of turf or gravel; because both these are part of the soil§. It has been held that no tithe is due of salt, because this does not renew annually||. But every one of these, and all things of the like kind, may, by custom, become titheable\*\*.

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\* 1 Rol. Abr. 637. † 2 Vern. 46. ‡ 1 Rol. Abr. 637. ¶ 2 Mod. 77. § 1 Mod. 35. || 1 Rol. Abr. 642. \*\* *ibid.*

For barren land converted into tillage no tithe shall be paid for the first seven years, but if it be not barren in its own nature, as if it be woodland, grubbed, and made fit for tillage, tithes are to be paid presently; for woodland is fertile, not barren\*. Glebelands, in the hands of the parson, shall not pay tithe to the vicar, nor being in the hands of the vicar, shall they pay tithe to the parson; because the church shall not pay tithes to the church; but if the parson let his rectory, reserving the glebe-lands, he shall pay the tithes thereof to the lessee†. No tithes are due for houses; for tithes are only due for such things as renew from year to year‡. But houses in London are, by a decree, which was confirmed by an Act of Parliament, made liable to the payment of tithes¶. There is likewise in most ancient cities and boroughs, a custom to pay tithes for houses; without which there would be no maintenance, in many parishes, for the clergy§.

As to mills, it is now settled by a decree of the house of lords, upon an appeal from a decree of the court of exchequer, that only personal tithes are due from the occupier of a corn mill||. The occupier of a new erected mill is liable to tithes, although such mill is erected upon lands discharged from tithes\*\*\*.

AGISTMENT, agisting in the proper sense of the word, means the depasturing of a beast, the property of  
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\* 1 Rol. Abr. † Gibs 661. ‡ 11 Rep. 16.  
¶ 2 Inst 659. § 11 Rep. 16, || 2 Pere Will.  
Rep. 463. \*\*\* Cro. Jac. 429.

a stranger; but this word is constantly used in the books, for depasturing the beast of an occupier of land, as well as that of a stranger\*. An occupier of land is not liable to pay tithes for horses, or other beasts, which are used in husbandry in the parish in which they are depastured; because the tithe of corn is, by their labour, increased †. But if horses, or other beasts are used in husbandry, out of the parish in which they are depastured, an agistment tithe is due for them ‡.

No tithe is due for the pasture of milk-cattle which are milched in the parish in which they are depastured; because tithe is paid of the milk of such cattle ¶. No tithe is due for the pasture of a saddle-horse, which an occupier of land keeps for himself or servants to ride upon. An occupier of land is liable to an agistment-tithe for all such cattle as he keeps for sale §. Milk cattle which are reserved for calving, shall pay no tithe for their pasture while they are dry; but if they are afterwards sold, or milched in another parish, an agistment-tithe is due for the time they were dry ||. No tithe is due for the pasture of young cattle, reared to be used in husbandry or for the pail \*\*. But if young beasts are sold before they come to such perfection as to be fit for husbandry, or before

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\* 5 Bac. Abr. † Roll. Abr. 646. ‡ 7 Mod. 114. ¶ Ld. Raym. 130. § Cro. Jac. 430. || Cro. Eliz. 446. \*\* Ld. Raym. 130. †† Cro. Eliz. 476. ‡‡ Het. 86.

before they give milk, an agistment-tithe must be paid for them\*. If cattle, also, which neither have been used for husbandry, nor for the pail, are, after having been kept for some time, killed to be spent in the family of the occupier of the land on which they are depastured, no tithe is due for their pasture †.

No tithe is due for the cattle, either of a stranger or occupier, which are depastured in grounds that have in the same year paid tithe of hay ‡. But it is generally true that an agistment-tithe is due for depasturing any sort of cattle, the property of a stranger §. No agistment-tithe is due for such beasts as are depastured on the head-lands of ploughed fields, either of a stranger or occupier; provided that they are not wider than is sufficient to turn the plough and horses upon §. No tithe is due for such cattle as are depastured upon land that hath the same year paid tithe of corn. If land, which hath paid tithe of corn one year, is left unsown the next year, no agistment is due for such land; because by this lying fresh, the tithe of the next crop of corn is increased; but if suffered to lie fallow longer than by the course of husbandry is usual, an agistment tithe is due for the beasts depastured upon such land ¶.

*Sheep*, after paying tithe of wool, had been fed upon turnips not severed, by which they were bettered, to the value of five shillings each, and

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\* Het. 86. † Jenk. 281. ‡ 2 Rol. Rep. 191.  
 ¶ Cro. Eliz. 276. § 1 Rol. Rep. 642. || Shep  
 Abr. 1008.

were then sold; it also appeared that before the next shearing time, as many were bought in as were sold, and that of these tithe of wool had been paid. It was insisted, that if an agistment was to be paid for the sheep sold, it would be a double tithing; but the court held that this was a new increase, and decreed the defendant to account for an agistment tithe\*; but in a later case, the court held that no agistment-tithe should be paid, because sheep are *animalia fructuosa* †.

*Corn.* It is held that no tithe is due of the rakings of corn involuntarily scattered ‡, but if more of any sort of corn be fraudulently scattered, than there would have been scattered if proper care had been taken, tithe is due of the rakings of such corn. No tithes are due of the stubbles left in corn-fields, after mowing or reaping of corn ¶. Tithe of hay is to be paid, though beasts of the plough, or pail, or sheep, are to be foddered with such hay; but no tithe is due of hay upon the head-lands of ploughed grounds, provided that such head-lands are not wider than is sufficient to turn the plough and horses upon §. It is laid down in an old case, that if a man cuts down grass, and while it is in the swathes carry it away, and gives it to his plough-cattle, not having sufficient sustenance for them otherwise, no tithe is due thereof ||.

*Wood.*

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\* Gibs Rep. in Equi. 231. † Bunb. 278. ‡ Cro. Eliz. 178. ¶ 2 Inst. 261. § 1 Rol. Abr. 646. || 1 Rol. Abr. 645.



*Wood.*—Tithe of wood is not due in common-right, because wood does not renew annually; but it was in antient times paid in many places by custom. Faggot-wood, however, pays tithes.

Exemptions from tithes are of two kinds; either to be wholly exempted from paying any tithes, or from paying tithes in kind. The former is called *de non decimando*, the latter, *de modo decimandi*.

*Prescriptio de non decimando*, is to be free from the payment of tithes without any recompence for the same, concerning which, the general rule is, that no layman can prescribe in *non decimando*, that is to be discharged absolutely of the payment of tithes, and to pay nothing in lieu thereof; unless he begins his prescription in a religious or ecclesiastical person. But all spiritual persons, as bishops, deans, parsons, prebendaries, and vicars, may prescribe generally in *non decimando*.

A *modus decimandi*, usually called by the name of *modus* only, is where there is by custom a particular manner of tithing, different from the general laws of taking tithes in kind. This is sometimes a pecuniary compensation, as so much an acre for the tithe of land; sometimes a compensation in work and labour; as that the parson shall have only the twelfth cock of hay, and not the tenth, in consideration of the owner making it for him; sometimes in lieu of a large quantity, when arrived to great maturity, as a couple of fowls in lieu of tithe-eggs, &c. Any means, in short, whereby the general law of tithing is altered, and

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a new method of taking them introduced, is called *modus decimandi*, or special method of tithing\*.

In order to make a *modus* or prescription good, several qualifications are requisite. It must be supposed to have had a reasonable commencement, as that at the time of the composition, the *modus* was the real value of money, though not become much less, it must be something for the parson's benefit; therefore the finding straw for the body of the church, a rope for the bell, the paying of five shillings to the parish-clerk, have been adjudged not to be good; but it is a good *modus* to be discharged, that one has time out of mind been used to employ the profits for the repair of the chancel, for the parson had a benefit by that. A *modus* must be certain, so a prescription to pay a penny, or thereabouts, for every acre of land, is void for the uncertainty. And it has been held, that if a precise day of payment is not alleged, the *modus* will be ill; but now it is holden, that where an amerial *modus* has been paid, and no certain day for the payment thereof is limited, the same shall be due and payable on the last day of the year.

A *modus* must be ancient: and, therefore, if it be any thing near the value of the tithe, it will be supposed to be of late commencement, and for that reason will be set aside.

A *modus* must be durable; for the tithe in kind being an inheritance certain, the recompence should be  
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be as durable ; therefore, a certain sum to be paid by the inhabitants of such a house, has been set aside, because the house may go down and none inhabit it. And it must be constant and uninterrupted ; for, if there have been frequent interruptions, no custom or prescription can be obtained ; but, after it has been once duly obtained, a disturbance for ten, or twenty-years shall not destroy it.

When a common is divided and inclosed, a *modus* shall only extend to such tithes as the commons yielded before inclosure ; such as the tithes of wool, lambs, or agistment ; but not to the tithes of hay and corn, which the common, while it was a common, never yielded\*.

Payment of tithes. By the first Statute of Geo. I†. All customary payments due to clergymen, the payment of tithes, &c. are enforced ; and the prosecution in this case may be for any tithe or church-rates, or any customary, or other rights, dues, or payments, belonging to any church or chapel, which of right by law and custom ought to be paid for the stipend or maintenance of any minister, or curate, officiating in any church, or chapel, provided that the same does not exceed twenty-pounds. But the time is not limited, within which the same shall become due.

And if any quaker shall refuse to pay, or compound for the same ; any parson, vicar, curate, farmer, or proprietor of such tithes, or any churchwarden, cha-

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\* Bur. 1735. † Ch. 6,

pel-warden, or other person, who ought to have, receive, or collect any such tithes, rates, dues, or payments, may make complaint to any two justices, other than such as is patron of the church, or chapel, or interested in the tithes. The number of days is not limited between the time of refusal, and the complaint ; nor is it hereby required that such complaint shall be in writing. But it will be more conformable to the usual practice in like cases, if it be in writing. Upon which complaint, the justices are required to summon in writing, under their hands and seals, by reasonable warning, such quaker, against whom such complaint shall be made ; and, after appearance ; or, on default of appearance (the warning, or summons, being proved before him upon oath), they may proceed to examine on oath, the truth of the complaint, and to ascertain, and state, what is due and payable ; and, by an order under their hands and seals, they may direct and appoint the payment thereof, so that the sum, ordered as aforesaid, does not exceed ten pounds ; and, also, such costs and charges, that, upon the merits of the cause shall appear, not exceeding ten shillings ; and, on refusal to pay, any one of the two next justices, by warrant under his hand and seal, may levy the same by distress and sale, rendering the overplus, the necessary charges of distraining being first deducted, and allowed by the said justices, unless it be in the case of appeal, and then no warrant of distress shall be granted till the appeal shall be determined. Tithes under the value of forty pounds, may also be recovered by the same  
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process, from persons who are not quakers. As no time is limited for detaining the distress, nor charges allowed for keeping it, it may be sold immediately.

Any person who shall think himself aggrieved by the judgment of the two justices, may appeal to the next session; where, if the judgment shall be affirmed, they shall decree the same by order of session, and give costs against the appellant, to be levied by distress and sale, as to them shall seem reasonable; and no proceeding herein shall be removed by *certiorari*, or otherwise, unless the title of such tithes shall be in question.

The withholding of tithes from the parson or vicar. whether the former be a clergyman, or lay-appropriator, is among the pecuniary causes cognizable in the ecclesiastical court; but herein a distinction must be taken; for the ecclesiastical courts have no jurisdiction to try the right of tithes, unless between spiritual persons, spiritual men, and lay-men, and are only to compel the payment of them when the right is not disputed\*.

Tithes, however, if of any considerable value, are generally sued for in the exchequer, by civil bill, except where the suit is founded on the Second and Third Statute of Edward VI. for double or treble value, &c.

Personal tithes are unknown in Ireland, except in few instances: for mills; or fish caught at sea; and,  
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\* 2 Inst. 364.



as to mixt tithes, as colts, calves, lambs, milk, wool, &c. &c. there are little or no variance between the laws of England and Ireland, nor any memorable statute upon the subject peculiar to Ireland. Some have doubted whether the distinction between great and small tithes exist here as in England; Dr. Brown, however, is of opinion that it doth, subject to the same question which hath there been so much agitated, viz.—Whether they shall be denominated great or small, according to their corporeal nature and quality; or, according to their proportion and value. The instance in Ireland of Potatoes, is in favour of the latter idea. The tithe of them is said to be a small tithe, yet being planted here in great fields, and large quantities, they generally belong to the rector. But let the distinction be made as it may, great tithes will be paid sometimes to the vicar, which must be accounted for from the original endowment of the vicarage. But suppose that an endowment was in general terms of the *minutae decimae*, the question which were small tithes, and, therefore, payable to the vicar, must be determined here exactly as it would be in England.

As to the tithe of agistment, the clergy were deprived of it ever since the year 1735, in the most unaccountable manner, and nobody could tell by what authority. It was said to be by a resolution of the House of Commons, which, as every one knows, could not alter the law. At that time Ireland was almost entirely given to pasture, now it is a great granary of corn, and the holders of arable land complain  
of

of this inequality, yet a suitor for agistment; would, for sixty-years past, have been thought almost insane. Agistment-tithe in the year 1800, was totally done away in Ireland by an act of Parliament.

An Irish act of His present Majesty, ordains that, “Whereas, tithe of agistment for dry and barren cattle has not been demanded for more than sixty years last past, be it enacted that no claim or demand shall be allowed for tithe of agistment for dry and barren cattle within this kingdom, nor any suit entertained in any court for recovery of the same. It then contains a *proviso* that it is not to exempt any cattle, in any place, where such tithe now is, or has been usually paid within the last ten years.

Under the pretence of barren-land bills, still greater exemptions were intended. The opposition of the clergy to them was not to the principle, but to the perversion. The barren-land acts in Ireland are, the fifth of Geo. II\*. which exempts lands taken in from sea, lough, or river, and converted into arable, or meadow, for seven years, from any tithes of hemp, flax, or rape; he who claims exemption, must give six months written notice to the clergyman, of the time from whence, quantity, quality, and situation, with a map, verified on oath by two surveyors, to be registered in the diocesan registry, and to be conclusive evidence of every thing but the title to exemption.

Without

Without these precautions, the best possible lands, because never before improved, would have been construed to come under these exemptions. The thirty-third Statute of His present Majesty\*; frees barren-heath, or waste ground improved into arable or meadow, from all tithe for seven years, but no prohibition grantable under this act, without lodging a true copy of the libel and suggestion, and proving the latter by two witnesses, within six months, on pain of double costs and damages.

The mode allowed by a statute of Hen. VIII.† of enforcing the decree for tithes by the authority of two justices, is done away, and in its stead it is enacted that if the party condemned neglect to pay the sum due, and costs. for fifteen days after the service of the monition, he may, if the sum be not above twenty-pounds, be sued by civil bill at the next assizes, or wherever civil bills may be brought; and a true copy of such monition, under the seal of the court, and proof of such service thereof, is conclusive evidence, and there shall be execution and costs as on other civil bills; but this is not to prevent any appeal from the spiritual court, in same manner as before: the defendant is to give in evidence on the trial of the civil bill, any legal or equitable discharge subsequent to the sentence, and the court to be a court of equity for the defendant, so as to enable him to examine the plaintiff

plaintiff, or his proctor, or manager, on oath, on giving them reasonable notice to attend.

The power of two justices of the peace to determine tithe-suits, is confined to tithes or dues not above ten pounds a year, due of quakers (by the seventh statute of His Majesty) and made perpetual by the eleventh and twelfth of the same \*: and to those not exceeding forty-shillings due of any person, by the first Statute of Geo. II. made perpetual by the thirteenth and fourteenth of His present Majesty †. An act amending that last mentioned, and giving power to one justice to determine, where the sum is under five-shillings ; and an act for the more easy recovering of small tithes, by petition, in courts of equity have expired.

The justices, under the small tithe act, after four day's notice, hear, examine on oath, and adjudge under hand and seal, and levy by distress. Appeal lies to sessions, but if prescription *modus*, composition, agreement, or title of exemption be relied on, the justices are stopped, which makes that *mode* of little use. In proceedings against quakers, they examine summarily, and levy by distress, and appeal lies to the next assizes.

The exchequer takes cognizance of suits for tithes, and assumes a concurrent jurisdiction over them, as incident to matters of account.

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This mode of suing in the exchequer is advisable, where the matter is of considerable importance, or where a greater number of parishioners are to be sued for the same cause, under the same circumstances, for the convenience of putting them in one bill, and also where a *modus* is denied. We must not forget the thirty-fifth act of King George III\*. which transfers the civil-bill jurisdiction as to decreeing sums due for tithes, to the assistant barristers or the thirty-eighth act of the same †, which orders that tithes notes, for sums not above two pounds ten-shillings, shall pay no stamp duty.

The clergy will find it useful to have the few following memoranda, always in recollection, as to the person against whom the tithe-suit is brought.

If hay be put into ricks on the grounds, and afterwards sold, the seller is to be sued for the tithe, and not the buyer; but if corn on the ground, or grass be sold, the buyer, and not the seller, must pay the tithes; but if any part be cut before the sale, the seller pays so far; if the owner of a wood, cut and sell it altogether, he pays the tithe. If tithable things be pledged, it is said, that he, to whom they are pledged, must pay the tithe, his executor, if he has asset, must pay them.

For the maintenance of the clergy in cities and towns, there is a tax levied, called minister's money, the principle statute respecting which, passed in the  
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\* Ch. 25. † Ch. 18.



reign of Charles II\*. enacts that the chief governor and council may allot sums to be paid to incumbents, with cure out of each house, in the respective parishes, not exceeding twelve-pence per pound, as valued on oath by commissioners. No house to be returned at above sixty-pounds a-year, though valued higher. The money payable quarterly, and levied by churchwardens; on non-payment, distress and sale. Commission of valuation not to issue into one parish more than once in three years for new houses. Whether linnies, cellars, out-houses, and houses newly repaired, are to be valued afresh, has been the subject of repeated disputes, till lately determined by the decision of the court of king's-bench, in the case of Alker against Dean Hewit, Vicar of Saint Andrews, Dublin. By that decision, as the law now stands, none but houses actually inhabited, are liable to that charge; yet warehouses, cellars, and linnies, are not liable to it, as they are in London.

Notwithstanding the many objections urged against this ancient system of church revenue, a more eligible mode can scarcely be devised for the permanent maintenance of the ecclesiastical establishment. Tithes rise and fall in value proportionably to the country's population, and the appreciation or debase-ment of money. By tithes the clergy have a support dependent neither on the caprice of the people, nor on the will of administration. The great grievance is the

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\* Act, 17 & 18. ch. vii.

impropriation of tithes, which, without benefiting the people, deprive the church of an adequate subsistence for a body of clergy sufficient to effect a salutary reformation in the morals of the peasantry at large.

To the liberal clergy of Munster and Connaught also, the vote of agistment is peculiarly distressing and grievous; as however contrary to their feelings, they are necessitated to exact tithes from the poor cottager, while the land-sharks in these provinces, the relatives and parents of those very agitators, who now, with rhetorical declamation, aggravate the grievances of the Irish peasantry, possess many thousand acres of the most fertile tracts in Ireland, as pasturage ground and consequently exempt from the payment of the incumbent's dues!! Where, then, is the equity of that vote, if the poor cottager must pay tithe for his rood of ground, in addition to the three or four guineas exacted by his landlord? Would it not be some consolation to him, to see his estated neighbour pay in a similar proportion, for his extensive territories? "Equality of Civil Rights, is the second blessing of the social compact;" and, if it be, surely there is no equality in the mode of non-tithing the land-holder of some thousands of acres, thickly covered with black cattle, and tithing the cottier of but one rood, scarcely affording, in the most prolific seasons, a scanty subsistence of potatoes, for a large family of from seven to twelve persons.

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## DIOCESAN TOPOGRAPHY.

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### CHAP. VII.

#### PROVINCE OF ARMAGH.

*Archiepiscopal see of Armagh.*

ARMAGH, from *ard*, which in Irish signifies high, and *macha* or *magh*, a plain, also in old writers called *ardsaileach*, and *drumsaileach*, both importing an *eminence*, or *ledge* of a hill, with *sallows* or *willows*; sometimes also called *eavain-macha*, from the adjacent palace of *eamania*, once the magnificent residence of the kings of Ulster, is a borough, fair, market, post, and assizes town of a cognominal county in Ulster, which though rated in the Census of boroughs, presented to the Irish parliament in 1800, as containing only eight hundred and thirty four inhabited houses, yet comprehends a population of about twelve thousand souls.

souls. This once celebrated city, which as Dr. Usher proves from ancient records, was originally founded by St Patrick, in 445, is still the archdiocesan capital of the province of Armagh, the patriarchal see and primatial metropolis of ALL Ireland. Armagh is pleasantly situated on the banks of the Callin, a river which rises a few miles to its South, in the barony of Fews, on the confines of the county of Louth, and directing its course northerly, unites with the black water, at Charlemont, whence both confluent streams, taking a north-east direction, disembogue themselves into Lough-Neagh.

It is a borough in the primate's patronage, and sends one member to parliament. Four annual fairs are held here, viz. on the 28th of May, 10th of July, 12th of August, and on Tuesday before the 10th of October. It is an Archbishopric, the see of which, extends into five counties, viz. Armagh, Derry, Tyrone, Louth, and Meath; it is charged in the king's books at four hundred pounds per annum, but is worth eight thousand pounds. Here was a celebrated college of from five to seven thousand students, to which the youth from foreign nations resorted, during the 7th 8th 9th 10th and 11th centuries, as is testified by Ware, Cambden, Usher, &c. In the years 670 and 687, it was nearly consumed by fire; and, on the arrival of the Danes, was frequently plundered by those pirates, its inhabitants put to the sword, and the greater part of its books and records taken away and destroyed; an irreparable loss to the history and antiquities of Ireland. During  
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these calamities, the cathedral church, magnificently built on the side of a hill, being often destroyed, and frequently repaired, was, in the year 1262, rebuilt, nearly in its present form, by Patrick O'Scanlan, then bishop, whose successor, Nicholas McMaoliosa, enriched it with several donations and emoluments; it was made an archbishopric in 1152.

There are said to have been brought here in 1014, with great funeral pomp, from the monastery of Swords, the bodies of *Brian Boromh*, and his son *Murchaid*, with the heads of *Conaing*, his nephew, and of *Mochlan*, prince of the Decies, who fell in the battle of Clontarf. The king and his son were interred on the north side of the church, in a stone coffin by itself, and *Murchaid* and the head of *Conaing* in another coffin on the south side. In the market of this town is a cross of two stones, with old *basso relievos*, representing Christ on the cross between two thieves, and some ingenious fret work. Here are the ruins of some abbies, and a large and handsome barrack. The town has been considerably improved by his Grace, Dr. Robinson, Baron Rokeby; who also built a superb palace, school, library, and observatory, at his own expence. A charter-school was founded here in 1738. His Grace, the then Primate, and the Corporation of Armagh, gave twenty acres of good land for the accommodation of the school, rent-free for ever.

The Chapter of Armagh, is composed of five Dignitaries, and four Prebendaries; who have voices in every capitular act. The Dignitaries are thus rank-



ed: a Dean, Precentor, Chancellor, Treasurer and Archdeacon; there are also eight Vicars Choral and an Organist attendant on the service of the Cathedral. The Vicars Choral were antiently fewer, and of the number, only one a Priest. Primate Marsh added another Priest, but without encreasing the number of Vicars. In the year seventeen hundred and twenty, Primate *Lindsay* obtained a new charter for enlarging the number of said vicars to eight, and laid out upwards of four thousand pounds on a purchase, in augmentation of the estate of the choir. The crown has the presentation to thirteen parishes, the primate to sixty, the university to five, and the chapters of Christ-church, and St. Patricks. Dublin, to three: the remainder have lay-patrons.

### EPISCOPAL SEE OF MEATH.

**MEATH.**—In treating of the article bishops, &c. which see, it has been shewn that dioceses were originally but of a very small extent, nearly equal to our baronies at present. That this was the case with respect to the sees of Ireland, is abundantly manifest from our annals. The present diocese of Meath, includes many episcopal sees, as Clonard, Duleek, Kells, Trim, Ardbracon, Dunshaughlin, Slane, and Foure, besides others of less note; all which, except Duleek, and Kells, were consolidated, and their common see fixed at Clonard, before the year 1152; at which time, the division of bishoprics was made by John Paparo, cardinal priest, intituled Cardinal of St. Lawrence, in Damaso, then legate from Pope Eugene the

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Third to the Irish, and this division was made in a synod, held on the sixth of March, in the abbey of *Mellifon*<sup>t</sup>, or as some say at Kells, to which, in 1568, Clonmacnoise was incorporated by Act of Parliament. It extends from the sea to the Shannon, over part of six counties. Its length in English miles is eighty, and breadth twenty-four.

There is no cathedral in this diocese, neither is there a chapter, or even a dean of Meath: the only dignitaries there are, the Dean of Clonmacnoise, and the Archdeaconry of Meath. The want of a chapter is supplied by a synod, of which every incumbent is a member, and the archdeacon president; their proceedings are authenticated by a common seal.

The crown presents to eighty-one parishes, the primate to two, the bishop to sixty-nine, and the deanry; and thirty-seven are in lay-patronage. The episcopal residence at *Ardbra can*, near the town of Navan, is a large and convenient mansion erected by the late bishop, in a stile of superior elegance, and yet with such simplicity, as does equal honour to his lordship's taste, and sensibility. It stands forty-six miles from the S. W. extremity of the bishopric.

CLONARD; or, *Cluiniraird*, i. e. "the retirement on the western height," a post town in the county of Meath, in the province of Leinster, near the river Boyne, twenty-five miles from Dublin. Though now an inconsiderable place, it was formerly a bishop's see, in 506; or, according to others, in 520. An abbey was founded here for regular canons, by St. Finian, who was of noble extraction, and an eminent philo-

philosopher ; he died of the plague, Dec. 12, 548 ; before which, he established a college here, frequented by many thousand students, and celebrated for producing several learned men. Some ruins of the abbey still remain ; at a little distance from E window, in the burial ground stands a small chapel, in which there is a table monument, ornamented on the side with several coats of arms ; but that of the Dillon family is most conspicuous ; on the top are the effigies of a man and woman in a praying posture, and decorated with the ruff worn in Queen Elizabeth's time. On the South side of the altar, fixed in the wall, is a small double arch, in the old Saxon manner, and divided with a pillar, through which iron bars were fixed ; this is supposed to have been the founder's tomb. There was also a nunnery of regular canonesses founded here, and endowed before the arrival of the English by *Melaghlin*, king of Meath, it was dedicated to the Virgin Mary.

DULEEK, is a borough town of the county of Meath, in the province of Leinster, four miles S. of Drogheda, and twenty-one from Dublin. In the reign of Edward III. it was in the manor of *Theobald de Vernon* ; who, in 1338, obtained the grant of holding a Friday-Market here, and a fair for eight days : its ancient name was *Domliagh*, i. e. "*the House of Stone*," and it is celebrated for having the first stone church in Ireland, built by St. Kenan, in the fourth century, and was the head of a bishopric for many ages. It was frequently plundered by the Danes, especially in 830, 878, 1023, 1037, 1149, 1171, and twice burned.

burned, that is in 1050, and 1169, the bishopric of Domleigh, was united to that of Meath, in the thirteenth century. Duleek sent two members to the Irish parliament, patronage in the Ram family.

The metropolis of the next bishopric is Kells, in Irish, *Kenanus*, or *Kenlis*, from the monastery of regular canons, founded here in 550, and dedicated to the Blessed Virgin Mary. Though now containing only about seven thousand inhabitants; it was formerly reckoned one of the most famous cities in the kingdom; and on the arrival of the English, was walled and fortified with towers. In 1178, a castle was erected where the market-house now stands, and opposite the castle was a cross of an entire stone, ornamented with bas-relief figures, and many curious inscriptions, in the ancient Irish characters. Within a small distance was the church of St. Senan, and on the south-side of the church-yard is a round tower, which measures ninety-nine feet from the ground, the roof ending in a point, and near the top were four windows, representing the four cardinal points; an episcopal see was afterwards erected here, which, in the thirteenth century was united to that of Meath. A priory, or hospital was also erected by *Walter de Lacie*, in the reign of Richard I. for crouched or cross-bearing friars, following the order of St. Augustin. There was likewise a perpetual chantry of three priests or chaplains, in the parish of *St. Columb*, in Kells, to celebrate mass daily, First, in the Rood chapel, another in St. Mary's chapel, and a Third in the chapel of St. Catharine the Virgin.

EPIS-

## EPISCOPAL SEE OF DERRY.

DERRY, in Irish *Darragh*, or *Duragh*, signifying oaky, or abounding in oaks, was so called formerly, without any other discrimination, till from a colony sent thither in one thousand six hundred and twelve by James I. from the British metropolis, it was denominated Londonderry. It is the capital city of a cognominal county, originally called *coolerain*, from a town of the same name on the ban. This city, which is 115 miles from Dublin, is a borough, fair, post, assizes and market town, governed by a mayor, aldermen, recorder, and besides the sheriff, a military governor who is commander of Culmore-fort; it is pleasantly situated on the banks of the river-Foyle, about three miles south of the bay of Lough-Foyle, and fifty north-west of Carrickfergus, and is surrounded with strong walls, which are in very good repair, though built in 1614; and, in the modern stile of fortification, consisting of a thick rampart of earth faced with stone, and flanked with bastions, capable of containing the proper force for defence; the platform on the top of the ramparts being covered with parapets. It is remarkable for the long siege it sustained under the command of Mr. Walker, a clergyman, against the forces of King James II. in 1689, and also for the noble defence it made for one hundred and five days, against a numerous army, under the severest famine, at the time of the revolution. This city is an episcopal see, which extends into parts, of four counties, viz. Derry, Donegal, Tyrone, and Antrim



Antrim : it is rated in the king's book at two hundred and fifty-pounds per annum, but is worth above eleven thousand. In the year 546, an abbey for regular canons was founded here by St. Columb, under the rule of St. Augustin, and was subsequently dedicated to the Saint himself. Here was also an abbey of nuns of the Cistercian order, founded in 1218, by Turlogh Leinigh O'Neil, of Strabane, and, likewise, a Dominican friary, in 1274, by O'Donnel, one of the Princes of Tyrconnel, at the request of St. Dominick. This latter building was situated on the north side of the city, but there are now no remains of it. There was also a Franciscan Friary there. The Cathedral is pretty good, and the Bishop's palace, which was erected by Dr Barnard, when bishop of this see, is large and handsome.

The Chapter consists only of a Dean, Archdeacon, and three Prebendaries.

*Patronage.*—That of the crown includes three parishes, which are the *corps* of the Deanry, that of the bishop thirty-three, the university of Dublin three, and lay-patrons present to nine. It is in length sixty, and in breadth fifty-four and half English miles.

### EPISCOPAL SEE OF DOWN.

DOWN, generally called Downpatrick, from *Dune*, in Irish, signifying a fortress, or town on an eminence ; is a borough, post, and fair town, situated about seven miles W. of Strangford bay, and seventy-four N. E. of Dublin. It is esteemed one of the most ancient towns in the kingdom, being noted in history  
long

long before the arrival of Saint Patrick; it has long been celebrated as the burial-place of that Saint, and has a good barrack. This town is now of a large compass, composed of four long streets, centring near a point, intersected by smaller ones, and lanes. It is distinguished into different quarters, as the Irish, English, and Scotch quarters. The Session's-house is a large and convenient structure. Here is an elegant and commodious Hospital, erected by Mr. Southwell, for decayed tenants of the family, and other charitable purposes. About a mile south of the town, is a noted race-course, where, pursuant to a charter of King James II. plates given by the *Corporation of Horse Breeders* are run for. Two miles from hence are the ruins of the Monastery of Saul, said to have been built by Saint Patrick, and near it is the famous well, called after the same saint, and much frequented on account of its supposed virtues. The Cathedral stands near the town, on the ascent of a hill, and is still venerable in its ruins; over the east window, are three ancient niches, in which the pedestals still continue, whereon, it is supposed, the three statues of Saint Pataick, Saint Columb, and Saint Bridget, formerly stood; for tradition and history say, that these three saints were deposited here. Two square columns adjoin the E. end of the cathedral, one of which is solid, and the other hollow, and in it is twenty winding steps, which were supposed to have led up to the roof; on a stone over the east window, is a very ancient inscription; there is at the west end a very high pillar, repaired at the expense of Dean

Daniel

Daniel. This church was destroyed in 1538, by Leonard Lord Grey, Lord Deputy of Ireland, the profanation whereof, being one of the articles laid to his impeachment; he was beheaded three days after.

CONNOR, called *Condhuire*, which in Irish signifies the angle of oaks; is a bishop's see, in the county of Antrim, and province of Ulster. This village is distant eighty-nine miles from Dublin. The bishopric was, according to some writers, founded by Saint M'Nisius, in the sixth century, and united to that of Down, in 1442, or 1454. The cathedral of Connor is now a ruin.

The Chapter of Down consists of a Dean, Precentor, chancellor, archdeacon and two prebendaries; the same dignitaries are in common with four prebendaries. The same exemption is claimed by the Needham family, for their Lordship of Mourne, in this diocese, as for that of Newry in Dromore; but the claim has always been resisted by the Bishops of Down.

*Patronage of both Sees.*—Six parishes in each diocese, twelve in the whole, including the two deaneries, are in the gift of the crown; three are in the Lord Primate, viz. two in Down, and one in Connor. In the bishop are fifty-three, viz. fifteen in Down, and thirty-eight in Connor; and in lay-hands there are fourteen in Down, and twenty-two in Connor.

The church of Lisburn was, by the patent of James I. constituted the cathedral for the united bishoprics of Down and Connor, but an Act of Parlia-

ment being passed for restoring the cathedral of Down, in Downpatrick, it is actually repaired in a stile of gothic architecture, conformable to the venerable remains of the ancient building. That of Connor remains a ruin. There is no episcopal palace in either of those dioceses.

### EPISCOPAL SEE OF CLOGHER.

CLOGHER, supposed by some to be the Regia of Ptolemy, in Irish, signifying the “place of the golden stone,” is a fair and post town, situated on the river Cauny, in the county of Tyrone, and in the province of Ulster, 77 miles from Dublin. During the times of Paganism, it was a Druidic sanctuary, in which was kept a stone of divination, called the golden stone, which some antiquaries have supposed to be the famous Lee-fawil, but from its name, it appears to have been a gem of yellow colour, probably of that species which Pliny calls *anan. hites*, by which the Greeks, Romans, and all the Aboriginies of Europe divined resembling the Urim and Thummim of the Hebrews. Here was also situated the royal seat of the ancient kings of Ergal, which place comprehended the present counties of Fermanagh and Donegal. In a very early age, an abbey of regular canons, dedicated to the Virgin Mary, was founded here. St. Patrick is said to have presided over the church of Clogher, and having appointed St. Karten to be his successor, he resigned the government, and went to Armagh, where he founded his celebrated abbey; though it is said, the monastery and bishopric here were founded by St. Macartin,

Macartin, by order of St. Patrick, in 490. In 1041 the church was rebuilt, and dedicated to St. Macartin, since which time it received many improvements and alterations, especially by *Matthew M'Cadosa*, who, in 1295, rebuilt the cathedral, erected other buildings, and granted several valuable donations to it. On the 20th of April, 1396, a dreadful fire burnt the church, two chapels, the abbey, the court of the bishops, and thirty-two other buildings to the ground, with the sacerdotal vestments, utensils, &c. belonging to the bishop, chapter, and church. In the year 1610, on the 24th of July, whilst George Montgomery was bishop of Clogher, King James annexed that abbey and its revenues to that see. The see of Louth was united to this bishopric about the middle of the eleventh century, with the deanries of Drogheda, Dundalk, and Atherdee. The see of Clogher contains parts of five counties, viz Donegal, Fermanagh, Louth, Tyrone, and Monaghan. The cathedral, which is at the same time the parish church, is a plain, handsome, modern structure. The bishop's palace is large, with a fine park and demesne.

The chapter of Clogher consists of a dean, precentor, chancellor, archdeacon, and five prebendaries. The crown presents to one parish, the bishop to thirty-three, the university to four, and lay-patrons to two.



## EPISCOPAL SEE OF RAPHOE.

RAPHOE, is a fair, and market town, in a cagnominal barony of the county Donegal, and province of Ulster, one hundred and seven miles N. W. from Dublin. The town derives its name from *rath*, a fortress, and *boha*, a house ; It is also an ancient bishopric, said to have been founded by St. Eunan, about the middle of the sixth century, and a cathedral was erected on the ruins of the church of St. Eunan, in the eleventh. *Patrick Magonaile*, bishop of Raphoe, built three episcopal houses there, in the year 1360 ; and bishop Pooley, by will, bequeathed two hundred pounds to repair the cathedral, which money was applied by his successor.

They shew still the bed of St. Eunan, and within these few years a round tower was standing on a hill, in which the bishops of Raphoe kept their studies.

A famous cross celebrated for the performance of miracles, stood in the cathedral, but, was about the year 1438, removed to Armagh, by Bishop O'Galcher. This bishopric is valued in the king's books at two hundred pounds, but is worth two thousand five hundred pounds. At Raphoe is the mansion-house of the bishop ; it is properly a castle, built for defence, at the expense of government, in the reign of Charles I. It was beautified and repaired by Bishop *Oswald*, and is now a handsome dwelling. Raphoe is eighty-six miles long, by forty miles broad, English measure.

The dean, archdeacon, and four prebendaries, compose the chapter of Raphoe.

The

The patronage of six parishes, which form the corps of the deanry, is in the crown ; of fifteen others in the bishop ; of seven in the university of Dublin, and three others in lay-hands.

### EPISCOPAL SEE OF KILMORE.

KILMORE, great church, the episcopal see of which was, in former ages, called *clunes or cluain*, i. e. "the sequestered place ;" is a village in the barony of Lough-tee, in the county of Cavan, and province of Ulster, lying near *Lough Erne*. In the sixth century an abbey was built here by St. Columb, it was created a bishopric by St. Feichlimid, denominated Triburnensis, from the territory of Brefsny, in which it mostly lies, and where it continued until the year 1454, when *Andrew M'Brady*, Bishop of Triburna, erected a magnificent church, on the site of that founded by *St. Fedlimid*, to whose memory it was dedicated, and hence denominated Kilmore. At present there is neither cathedral, chapter, nor canon, belonging to this see. The small parish church contiguous to the episcopal house, serves for the purpose of a cathedral.

There is a dean and archdeacon, but no chapter to this diocese.

*Patronage.*—Three parishes, which are consolidated in the deanry, are in the crown, thirty-three are in the bishop, one in the university, and two in lay-patrons. Kilmore is seventy-four English miles in length, and from thirteen to twenty-five in breadth.

## EPISCOPAL SEE OF DROMORE.

DROMORE, is a post, fair, and market town, in the barony of lower Iveagh, in the county Down, and province of Leinster, sixty-six miles from Dublin. It borrows its name, like many other places: in Ireland, from DRUIM, a *back*, and MOR *great*, or the great back, containing a cluster of houses on the side of a hill. This town is very ancient: in the square is erected a market-house, with stone arches; considerable quantities of linen cloth are sold here, the inhabitants have plenty of fire from the neighbouring turbaries, and marle in the adjacent lands. The town is divided by the river Lagan, there being a bridge over it with stone arches. At the north extremity of the town, is a high Danish rath, of a great extent, conspicuous to travellers; and the adjacent country: from the river Lagan to this ancient fortification is a covered way two hundred and sixty feet long, seven feet wide, and nine feet deep. In Dromore is the remains of a small castle, or tower, probably the ancient residence of the bishops. Here is also a mineral spring, that rises by a river side, covered by an arch, it is a chalybeate water, and has been drunk with success for gravelly complaints; and, at some certain seasons, particularly in dry weather, it is of a purgative quality.

On the see-lands of the Bishop of Dromore, were found in 1783, a pair of *Moose-Deer* horns, that measured from tip to tip, fourteen feet four inches, and almost the entire skeleton of the enormous animal that

that wore them, and was computed be almost twenty hands high. At what period those creatures, called by the Irish *Dahm Ailta*, or the wild ox, were first known here, or how long they continued before their extinction, is uncertain; but their remains are generally found in the stratum of marle, that has been covered with bog. It is also the see of a bishop, founded by St. Colman, in the sixth century, in the ancient district of *mock-marragh*. This see contains parts of three counties, viz. Armagh, Antrim and Down. Its chapter was new modelled, and established with some peculiar privileges by King James I. whose first charter bears date the seventh year of his reign. Among other marks of his Royal favor, he distinguishes the Bishops of this see, by the stile of "divine providence, Bishop of Dromore, whereas all other bishops of Ireland, except those of Kildare, and Meath, are stiled, "by divine permission, &c."

The cathedral of Dromore is very small, but the bishop's house is a handsome and convenient residence, near the town, and not twenty-eight miles distant from any part of the bishopric. The church lay in ruins until it was rebuilt by Dr. Taylor, and dedicated to Christ, our Redeemer. An abbey was founded here for regular canons by St. Colman. At the west end of the town are two decent alms-houses, a diocesan school; and, on a hill at the S. E. extremity of the town, are two meeting-houses.

The chapter of Dromore is composed of a dean, precentor, chancellor, treasurer, archdeacon, and prebendary.

The

The deanry alone is in the gift of the crown, one parish is in the Lord Primate, twenty-three in the bishop of Dromore, and two in laymen. The lordship of Newry claims the same exemption from episcopal jurisdiction to which it was entitled when it appertained to a monastery, before the reformation; and the proprietor of the lordship, (Mr. Needham) exercises the jurisdiction in his peculiar court, granting marriage-licenses, probates to wills, &c. under the old monkish seal. The extent of Dromore, in English miles is thirty-five and a half, by two and a half.

### EPISCOPAL SEE OF ARDAGH.

ARDAGH, a village and bishop's see in the county of Longford, in the province of Leinster. This see extends into part of six counties, viz. Cavan, Leitrim, Sligo, Roscommon, Longford, and Meath. The church is one of the most ancient in Ireland. Saint Maell, a disciple of Saint Patrick, and his sister's son, are said to have been placed over this church before the year 454, as bishop and abbot. In 1658, it was united to the bishopric of Kilmore; but in 1692, Dr. Ulysses Burgh was appointed to it separately. Upon his death, in the same year, it was united to Kilmore, and continued so till Dr. Hort was promoted from those sees, to the Archbishopric of Tuam in 1741, when they were again separated, and Ardagh was annexed to the archbishopric, which union has continued ever since, though the diocese of Elphin intervenes between them. The bishopric of Ardagh is rated in the king's books at eleven pounds per annum, and



and Tuam at fifty-pounds; but they are worth four thousand pounds. The only remains of the cathedral is part of a wall, built with large stones, which, from its present appearance, must have been, when entire, a very large building.

In this diocese, there are a dean, and archdeacon, but no chapter or episcopal residence; neither can the church of Ardagh be called a cathedral.

The patronage of one parish belongs to the crown; the bishop presents to thirty, and a lay-patron to six.

Ardagh is sixty-one English miles in length, and from five to eighteen in breadth.

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## CHAP. VIII.

### PROVINCE OF DUBLIN.

#### *Archiepiscopal See of Dublin.*

DUBLIN.—Respecting the time when, and the people by whom Dublin was originally founded, no records now exist for directing the antiquary's investigation. It is probable, however, that it was one of the eleven illustrious cities that adorned Ireland, as reported in the geographical summary, written in Greek by Scymnos of Chios, about one hundred years before the commencement of the Christian æra. In less than a century and a half after that epoch, it is  
par-

particularly mentioned and dignified with the appellation of a *city*, by the Alexandrian Geographer Ptolemy, who calls it *Eblana*, and the inhabitants of the adjacent territory *Eblanoi*, which name may have been deduced from *Beul-avoine*, a country about the *mouth of the river*, whence also *ibh laighean* or *eeve Lheyan*, the *people of Leinster*, as from *Eblana* too, by prefixing the particle *de*, may be easily deduced the various modifications of *Deevelin*, *Divelyn*, *Dyfelin Duvelin*, and ultimately *Dublin*.

Some, however, deduce the etymology of Dublin, from the Irish *dubh*, black, and *lin* or *lheen* a lake, while others ridiculously suppose it to have been of Norman or Danish original, not considering that it had its name *Eblana*, and was a city of importance, above 1670 years ago, that is more than three centuries previously to the Scandinavian, Norman, or Ostmen's invasion of Ireland. Dublin is by the indigenous inhabitants, called *baille-atha cliath*, by volubility of oral utterance pronounced *bla-lee*, which is generally thought to import the town at the *ford of hurdles*, from *bailly* a town, *cliath*, a hurdle, *agh* or *ath*, a ford; but, as the river was too wide in ancient times to be crossed upon the clumsy contrivance of a bridge of hurdles, is it not more probable that it may have been originally pronounced *baille-ath-liath*, as is still to be seen in the old manuscripts, *i. e.* the town with grey or blackish ford, whence, in the great charter of King Edward IV. the river is called *avenalithe*, and in that of Richard II. *Amliffey*, changed by the moderns into *Anna Liffey*; as in *Leinster*, and part of  
Munster

Munster *ach* or *agh*, a word which the English cannot pronounce with propriety, was changed into *ach*, or with a final *ch*, which *ch* or *c* was afterwards prefixed to *liath* or *leeah*, grey or hoary, from the colour of the stagnant water. The eminence verging westward from the castle, was, in former times, named *Drom-c-lechoil*, so called from *druim* the *buck*, *coll* *hazel*, and *coill* a *wood*.

Dublin, in 1644, was found, by actual enumeration, to contain only eight thousand four hundred and fifty-nine inhabitants, of which, five thousand eight hundred and fifty-one were protestants, and two thousand six hundred and eight Roman Catholics, while in 1744, the houses were eleven thousand nine hundred and twenty-three; in 1753, they amounted to twelve thousand eight hundred and fifty seven, and in 1760, to 13461; which, at ten to house, form a population of one hundred and thirty-four thousand six hundred and ten inhabitants. In accordance with this gradual increase in density of population, we find by the Rev. Mr. Whitlaw's Statistical Survey, that, in 1793, Dublin comprehended one hundred and seventy-two thousand and ninety-four souls, which, with the garrison, containing seven thousand inhabitants; the house of Industry, sixteen hundred and thirty-seven; the foundling-hospital, five hundred and fifty-eight; the royal-hospital four hundred; Patrick's-hospital, one hundred and fifty-five; and the college containing five hundred and twenty; amount to one hundred and eighty-two thousand three hundred and seventy souls: so that among the capital cities of Europe, allowing eight hundred and fifty-thousand inhabitants

to London, the same to Constantinople ; seven hundred and fifty-thousand to Paris ; and two hundred and fifty-four thousand to Vienna ; the Irish metropolis, immediately after that of Austria, will rank as as the fourth in magnitude amongst the European Capitals.

The appearance of this city from the sea, is grand and beautiful, the country gently swelling into rising eminences, on the North and West, and towards the South, presenting a most picturesque view of the distant Wicklow Mountains. The form of Dublin is nearly that of a square of two miles and a half in extent each way. The streets bear a great resemblance to those of London, and, of late years have been greatly improved, by widening these that were narrow, and paving and lighting the whole city. The houses are lofty, uniform, and elegant. The Castle, which is the residence of the Lord-lieutenant, is a commodious palace, whose temporary masters are continually making alterations from its original plan.

In this city, consisting of nineteen parishes, there are besides twenty-one parish-churches, and eight chapels of ease, for the protestants ; one French, one German, and one Danish church for Lutherans ; one French church for Calvinists ; six presbyterian, two anabaptist, two quaker, and six methodist meeting-houses, with sixteen chapels, and five nunneries, for those of the Roman Catholic persuasion. For a more particular description of its magnificent edifices, its public places of amusements, its charitable institutions,

tions, its Literary Societies, Colleges and Schools, see *Lewis's Guide*, *Seward's Gazetteer*, *Harris's Description of Dublin*, &c. &c.

Dublin is an archdiocesan see, whose archbishop is also primate of Ireland; and, previously to the reformation, had the temporal jurisdiction of a Prince Palatine, within the liberties of the cross, to enforce which, he had his court at Kevin-street, and his gallows erected at Harold's-cross, for the conviction and execution of criminals, a power of which he was deprived by the glorious reformation.

CHRIST-CHURCH CATHEDRAL was founded about the year 1038, for secular canons by Sitricus, King of the Ostmen of Dublin, and Donat, bishop of that see; but Laurence O'Toole, Archbishop of Dublin, changed those secular canons into canons regular, of the order of Arras; about 1163 after the church was finished, Donat built an episcopal palace near it. He also built St. Michael's chapel, which his successor, Rich. Talbot, some ages after, converted into a parochial church: he also, besides the nave and wings of the cathedral, erected the chapel of St. Nicholas, on the North side of the church. Laurence, archbishop of Dublin, Robert Fitz stephens, surnamed Strongbow, and Raymond le Gross, undertook to enlarge this church, and, at their own charges, built the choir, the steeple, and two chapels, one dedicated to St. Edmund, king, and Martyr of St. Mary, called the White, and the other to St. Laud. Here was also another chapel in this church, in the South-aisle adjoining the choir, first dedicated to the Holy Ghost, but afterwards to Archbishop O'Toole.



The prior of the cathedral, while it continued a regular community, had a seat in parliament, but, in 1541, while Archbishop Brown was in possession of the see of Dublin, King Henry VIII. converted the priory and convent into a deanry and chapter. This new foundation consisted of a dean, chanter, chancellor, treasurer, and six vicar's choral. Archbishop Browne, in 1544, erected the three prebends of St. Michan's, St. Michael's, and St. John's..

King Edward VI. afterwards added six priests, and two choristers, to whom he assigned an annual pension of forty-five pounds six shillings and eightpence, payable out of the exchequer, during pleasure. Queen Mary confirmed this pension, and granted it in perpetuity. In this foundation, thus augmented, King James I. made some alterations, so that there are now, a dean, chanter, chancellor, treasurer, and three prebendaries, viz. St. John's, St. Michael's, and St. Michan's, besides six vicars-choral, and four choristers. He, also, ordained that the Archdeacon of Dublin should have a stall in the choir, and a voice and seat in the chapter, in all capitular acts relating to the church.

It is said that there is a subterraneous passage from this cathedral to the King's Inns, on the opposite side of the Liffey, on the scite of which was anciently a Dominican Monastery, and that the Monks constantly went to early Mattins, in Christ Church by this passage. It is certain, that very lately an instrument of torture, called a rack, such as is used in France, and some other countries, for the punishment of very  
heinous

heinous criminals, was found far under ground, near the spot on which the Dominican Monastery stood, and was publicly exposed to view, the sight of which afforded much matter of speculation to the learned and inquisitive.

ST. PATRICK'S CATHEDRAL, was erected by John Comyns, Archbishop of Dublin, about the year 1190, on the scite of an old parochial church, said to have been founded by St. Patrick about the year 448.

In its first constitution it was collegiate, but Comyn's successor, Henry de Loundes, erected it into a cathedral, and constituted William Fitz-Guy, first dean of it, and appointed a chanter, chancellor, and treasurer, to whom he allotted lands and rectories, and made them conformably with the rules of the church of Sarum in England; so that now the chapter of this church is constituted of twenty-six members, viz. the dean and chapter, chancellor, treasurer, Archdeacon of Dublin, Archdeacon of Glendalough, Prebendaries of Cullen, Kilmatalway, Swords, Yago, St Audeon, Clonmethan, Tymothan, Castleknock, Mulhuddard, Tipper, Monmahanock, Howth, Rathmichael, Wicklow, Maynooth, Tassagard, Dunlavin, Tipperkevin, Donnaghmore, in Omayle, and Stagonyl.

Thomas Minet, Archbishop of Dublin, rebuilt part of the cathedral, which had been destroyed by an accidental fire. He also built a high steeple of squared stone, about 1370, and thence took occasion to use in his seal, the device of a bishop, holding a steeple in his hand; and, by a legacy bequeathed by

Dr. Sterne, Bishop of Clogher; a lofty spire was erected on the steeple in 1750, which was repaired in 1809.

The monuments are more numerous here than in the cathedral of Christ's-Church, but inferior in point of workmanship. In the nave is one to the memory of Dr. Smyth, a late Archbishop of Dublin. It is of the Ionic order, and consists of two columns, and four pilasters, with their pedestals and entablature crowned with a circular pediment, which is filled by a child bearing his Grace's arms; over the top of the pediment is a mitre; in a niche between the columns is an urn of parian marble, highly enriched, supported by a pedestal, with a bas relief of the archbishop's head. This monument was designed by Mr. John Smyth, and executed by Van Nost, at the expense of fifteen hundred pounds. The inscription is in Latin, consisting of forty-nine lines, and contains the whole life of the archbishop.

ST. THOMAS'S CHURCH is situated in Marlborough-street, was begun in 1758, and finished in 1762; designed by, and built, under the inspection of Mr. John Smyth, who was architect to many other of our public edifices. The front of this edifice is an elegant composition of Roman and Grecian Architecture. Two pilasters, and two three quarter columns in the composite order, of excellent workmanship, support an entablature and pediment. In the centre of the front, between the columns, is a grand Corinthian door, with an angular pediment. The entablature is continued at each side, from the door, to the extremity of the building, where it terminates at each side with

with a Corinthian pillar, and an half pilaster in the return. These support a half pediment, which meets the architrave of the composite entablature, and though a part of the front, forms the appearance of two wings, the mouldings of the Corinthian entablature continued between the opposite columns, have no projection except in the door. Between each pilaster and column, the space is filled by a niche, ornamented with Corinthian pilasters, and crowned by a pediment. Connected to the front, by a circular wall, are two advanced gates, built in a handsome manner, with pediments and square pillars pannelled. These gates form elegant and well-portioned wings to the body of the building, and make the entire extent of the front one hundred and eighty-two feet.

The inside of the church is well designed, and decorated with columns of the Corinthian order, which support the gallery. The communion-table is also enriched with columns of the same order, which rise to the ceiling, and whose cornice is continued through the inside. On the opposite side of the church, the same order is observed, in the middle intercolumniation of which, inclosed by a niche, is a handsome organ. In general, the ornaments are numerous, but not crowded, and the stucco-work is particularly admired.

ST. WERBURGH'S CHURCH has a front and steeple, much admired for their elegance, lightness, and symmetry. The spire, lately taken down, was a fine octagon, supported by eight pillars, and terminated by a gilt ball, being one hundred and fifty feet from the ground.

MICHAN'S CHURCH is a plain, but neat structure. In the church-yard was interred that firm patriot

“ Lucas ! Hibernia's friend, her boast and pride,  
 “ Her powerful bulwark, and her skilful guide !  
 “ Firm in the Senate, steady to his trust,  
 “ Unmov'd by Fear, and obstinately just.” LEWIS.

The see of Dublin is in length sixty-four English miles from north to south, and its greatest breadth forty-six. The chapter of St. Patrick's, Dublin, consists of the dean, who is elective by the archbishop and chapter ; the precentor, chancellor, treasurer, two archdeacons of Dublin and Glandelough, and nineteen prebendaries.

The members of the collegiate chapter of Christ's church, are the dean, precentor, chancellor, treasurer, the Archdeacon of Dublin, and three prebendaries. This deanry is annexed to the bishopric of Kildare.

The patronage of the Diocese is thus divided : The crown presents to fifteen parishes, the archbishop to one hundred and forty-four ; the Lord Chancellor, and the three Chief Judges, in conjunction with his Grace to two ; the chapter of Christ-church, or its members, separately, to twenty-three ; the chapter of St. Patrick's, and its members, to nine ; and lay-patrons present to sixteen parishes.

### EPISCOPAL SEE OF KILDARE.

KILDARE, in Irish, *Killdarragh* ; or the *Oakland Church*, is a borough, post, and fair town, being the prin-



principal town in a cognominal county, of the province of Leinster, situated in the barony of Ophaly, twenty-four miles S. W. of Dublin. During the middle ages down to the eleventh century, Kildare was one of the most celebrated colleges in Ireland; as the number of people who frequented this seat of learning, made it constantly an object of plunder, so we find that in 965, 992, 998, 1012, and 1016, the Danes laid waste the town and adjacent territory. The buildings, which after the frequent depredations, were rebuilt, consisted of wattled cottages, and were therefore easily destroyed, either by premeditated, or accidental fire; whence, in 1018, the whole town, except one house, was destroyed by lightning. It was also destroyed by similar conflagrations in 1033, 1040, 1071, 1098, and 1099. During these periods, flourished the celebrated teachers *Cosgrach*, *Diermit*; *O'Lachan*, *M'Dongal*, and several others. Here is a round tower in good preservation, it is one hundred and thirty-feet in height,, built of white granite, to about twelve feet above the ground, and the rest of common blue stone, the door is fourteen feet from the foundation, the pedestal of an old cross is to be seen here, and the upper part lies near on the ground. *John Fitzthomas*, about the year 1221, having a quarrel with *William de Vesey*, Earl of Kildare, and Lord Chief Justice of Ireland, after *De Vesey's* refusal to decide the contest by single combat, according to the custom of the times, obtained from the king the town and manor of Kildare, with the most of *De Vesey's* other property, and became the first Earl of Kildare, of the Geraldines

dines, in 1316. In 1294, *Calbhach O'Connor* having taken arms against the English, took the castle of Kildare, and burnt the rolls and tallies belonging to the manors, and wasted the adjacent country, but was defeated in 1307, by the Lord Offaley, and was obliged to return to the *Hy-falia*, his own district, in the King's county. In 1309, a parliament was held in this town, but we have no account of the business transacted therein.

In 1647, Colonel Jones took the town upon quarter, but it was soon after retaken by the Irish, who held it till June 1649, when it was repossessed by the Lord Lieutenant. The present town, which seems to be Eastward of the ancient one, stands boldly on a rising ground, and consists of the church, part of the castle still inhabited, the county infirmary, the parish-school, adjoining the church, a catholick-chapel, a market-house, and about one hundred and eighty houses, most of which, however, are wretched cabins. In the reign of James I. it was instituted a borough, governed by a sovereign, recorder, and two portreeves. There are no manufacture here, except a small one for felt hats, and the general scarcity of water, must prevent any being established.

The church of Kildare is said to have been founded by St. Conlaeth, in the latter end of the fifth, or beginning of the sixth century. It seems to have been one of the primitive churches, and what is termed a mother-church, numbers of which were, according to the fashion of the times, denominated bishoprics. Of the original church, and city of Kildare, there are

at present, no remains, both the church and other buildings, being frequently pillaged by the Danes. This church was, however, at a very early period, erected into a cathedral, with episcopal jurisdiction, which dignity it still retains, and to which, on account of its former poverty, is annexed the deanry of Christ's church, in Dublin. This see is valued in the king's books, at fifty-two pounds three shillings and six-pence, but is worth two thousand six hundred pounds per annum.

The cathedral now serves the parish church. According to some martyrologists, St. Bridget, daughter of an Irish chieftain, was the original founder of the church and convent of Kildare, about the year 484, which afterwards came into the possession of the regular canons of St. Augustin. It is said St. Bridget died February 1, 523, and was interred here, but afterwards her remains were removed to the cathedral church of Down, and there interred in one tomb with Sts. Patrick and Columbkil, according to the Monkish Leonine distich.

*“ Hi tres in uno tumulo tumulantur in Duno,*

*“ Patricius, Brigida, atque Columba Pius.*

*“ St. Patrick, Brigid too, and Columbkille,*

*“ One monument in Down's cathedral fill.”*

In 1220, *Henry de Loundres*, Archbishop of Dublin, quenched the, till then, inextinguishable fire, which was kept here, in a small cell, or house of Saint  
Brigid,

Brigid, near the church, twenty-feet square, some ruins of which are still visible, and called the *fire-house*. This fire, however, was re-lighted, and continued to burn till the total suppression of monasteries. In the reign of Queen Elizabeth, this town suffered severely; Bishop Daly was three times turned out of his house, almost naked, and plundered by the rebels; so that in 1600 all the houses were in ruins, and without a single inhabitant; this, with the almost total alienation of church-lands, by the Bishops *Craik*, and *Pilsworth* from 1560 to 1604, prevented the town from rising again to distinction. In 1643, a garrison was established in the castle by the Earl of Castlehaven, which, in some measure, re-assembled the inhabitants, but the cathedral, which had gone much to decay, in the time of Henry VII. and was repaired by Bishop Lane, was nearly destroyed in 1641, and the steeple beat down by cannon.

The chapter of this diocese, consists of a Dean, precentor, chancellor, treasurer, archdeacon, four prebendaries, and four minor canons.

*Patronage*.—The crown is patron of twenty-seven, the bishop of thirty, and different lay-men of twenty-four parishes.

### EPISCOPAL SEE OF OSSORY.

OSSORY, an ancient bishopric, in the province of Leinster, which was originally established at *Saigar*, and afterwards at *Aghavoe*, and was founded very early in the fifth century. It includes almost the whole of the county of Kilkenny, a good part of the

Queen's

Queen's county, and part of the King's county. The cathedral is a large handsome building, dedicated to St. Canice, whence the borough of Irishtown, in which it stands, adjoining to the city of Kilkenny, derives its name. The bishop has a good house, close to the cathedral, which is situated about thirty miles from the farthest part of the diocese. This see is rated in the King's-book at sixty-six pounds thirteen shillings and four-pence, but is worth above three thousand pounds per annum. It is thirty-six miles in length, from North to South, and twenty-three in breadth.

The chapter of Ossory, consists of a dean, precentor, chancellor, treasurer, and archdeacon, with seven prebendaries.

*Patronage.*—The crown presents to twenty-six parishes, the bishop to seventy-six, the dean and chapter to four, and thirty are in lay-patrons.

## EPISCOPAL SEE OF LEIGHLIN.

LEIGHLIN, *leihglan*, in Irish, a sequestered glen or valley, is a borough, and bishop's see, in the barony of Idrone, in the county of Carlow, and province of Leinster, forty-three miles from Dublin, and about a mile and half Westward of the river Barrow. The town was incorporated in 1216, and the extent of its liberties were marked with large stones, inscribed "*Terminus Burgens. Lechlinen. hic est lapis*," one of these stands near Leighlin-bridge, another near the well, and a third in the mountains. This place was formerly a city, though now a very mean village. It was plundered by the Danes in the year 982, and by the people



people of Ossory, in 916, and 978. During the English and Irish wars, in 1389, it was laid waste, but revived so much in 1400, as to have eighty-six burgage tenements. A bishop's palace and a deanry-house, with a monastery, none of which now remain. Maurice Jakis in 1320, constructed the bridge of Leighlin, over the Barrow, which gave the great southern road a new direction, and *Old Leighlin* went rapidly to decay. It was a sole bishoprick, founded in 632, and joined to Ferns in 1600. At the East end of the church of old Leighlin, is a famous well, covered with ash trees : within two miles of Leighlin, are the ruins of a church. The cathedral has been kept in good repair ; fronting the entrance is a tomb, wherein it is said Bishop Cavanagh was interred, in 1587 ; it is also reported that Gurmundus, a Danish prince was buried in this church. This cathedral it is said, was burnt to the ground by lightning in 1060, and was rebuilt in 1232 ; or, according to others, between 1153, and 1185, by Bishop Donat, and dedicated to St. Lausarien, or Lazarinus. Since the sees were joined, it has been used as a parish church. The part that mostly lies in ruins, is the remains of Donat's fabrick. Burchard, a Norwegian, built the priory of St. Stephen's here, and was buried in the cathedral under a marble monument, whereon was his effigy.

St. Gobban founded also a celebrated abbey here for regular canons, in which a famous assembly was held anno 630, to debate on the proper time for the celebration of Easter.

The

The chapter of Leighlin is constituted of a dean, chanter, chancellor, treasurer, archdeacon, and four prebendaries. The crown presents to fifteen parishes, the bishop to fifty-six, the university of Dublin to one, and lay-patrons to twelve.

FERNS, is a market, post, and fair town, and also a bishop's see, in the barony of Scarewalsh, county of Wexford, and province of Leinster, fifty-four miles from Dublin. At this place the Kings of Leinster for some time resided, and there are the remains of a large castle erected in 1180. A monastery and bishopric were founded here by St. Edan, in the year 598; and the church of Ferns was, in the middle ages, frequently esteemed the metropolitan church of Leinster. The cathedral, which stands in the town, and serves as a parish-church, is small and plain, being parts of a more extensive building. The see of Ferns comprises the whole of the county of Wexford, and part of the county of Wicklow. The patron of this town was St. Moedoc, who was interred in the cathedral, and whose sepulchre is here shewn. Near the church is a celebrated well dedicated to that Saint.

The chapter of Ferns is composed of a dean, precentor, chancellor, treasurer, archdeacon, with ten prebendaries.

*Patronage.*—The crown presents to three; the bishop to one hundred and fifteen, and lay-patrons to twenty-five. Ferns is about forty-six miles in length from North to South, and eighteen in breadth.

## CHAP. IX.

## PROVINCE OF CASHEL.

*Archiepiscopal See of Cashel..*

CASHEL, the primatial metropolis of Munster, derives its name from *Cais*, a fortress, or bulwark, and *ail*, great, beautiful; and not as Keating would have it, from *Cios-iol*, tribute-payment. It is also called, *Carrig Phadruig*; or Patrick's rock, and was originally denominated *Siothdruim*, *Sheehdrum*, or desert hill, being enclosed with woods.

This city is two miles from the river Suir, and was originally surrounded with a wall, which, though now mouldering, seems to have been of better materials than the generality of such inclosures; two gates are still remaining of tolerable workmanship. On the ascent to the cathedral, is a stone, whereon, according to tradition, the kings here were crowned; for Cashel was formerly the royal seat, and metropolis of the Kings of Munster. There is also a Sessions-house here, a handsome Market-house, Charter-school, and Barrack for two companies of horse. The city and suburbs were certainly once very large, since no less than thirty-eight brewers were cited before

fore a convention, for not paying dues to the church, of two flagons of ale at each brewing, and now contains about nine hundred houses. King Henry II. in this city received the homage of Donald, King of Limerick, in 1172, and here he held a synod. This city is governed by a mayor, recorder, and bailiffs.

Cashel also has been united to the bishopric of Emly, in 1568. It was either founded or restored at the beginning of the tenth century. The ruins of the old cathedral testify its having been an extensive, as well as handsome structure, boldly towering on the celebrated rock of Cashel. The old episcopal seat was at the West end of the cathedral, but was battered by Lord Inchiquin, during the wars, in King Charles the First's time. Lord Taffe had placed a strong garrison here, but the former took it by storm; and great slaughter was made of the garrison and citizens, amongst whom were twenty priests or friars. Adjoining the cathedral, are the ruins of Cormac's chapel, built in 901, by Cormac Mac Culinan, at once king, and archbishop of Cashel, who is also supposed to have erected the round tower, which stands upon the top of the rock.

This is supposed by some, to have been the first stone building in Ireland; it seems to have been copied after the Grecian architecture, and to have long preceded that which is usually called Gothic. The tower is lofty, and defied the too successful attempts of Archbishop Price, who, in the last century, to his eternal disgrace, unroofed, and thereby demolished

lished the ancient and venerable cathedral, which had been erected by St. Patrick.

Cashel was made an archbishopric in 1152, the see of which is entirely confined to the county of Tipperary, branching a little way into Kilkenney and Limerick, and is thirty-five English miles in length, and twenty-nine in breadth

The chapter of Cashel consists of a dean, precentor, chancellor, treasurer, archdeacon, and 4 prebendaries. The cathedral of Cashel, which serves for the parish church, is a large and handsome edifice, completed by the late archbishop; the ancient and spacious church, which venerable in ruins, stands on the rock of Cashel, having lately fallen to decay. The palace is a plain large house, in the city of Cashel, to which is annexed the Public-Library.

EMLY is an episcopal see in the barony of Clanwilliam, in the county of Tipperary, and province of Munster, fourteen miles West of Cashel. This city was plundered by robbers in 1123, and the mitre of St Ailbe burnt. It was also destroyed by fire in 1192, but was afterwards rebuilt, and remained a considerable town for several ages, even to the time of Henry VIII. in whose time, Thomas Hurly, Bishop of Emly, erected a college for secular priests. This church and bishopric are said to be founded by St. Ailbe, towards the close of the fourth century, some years before the arrival of St. Patrick. On the arrival of St. Patrick, and the conversion of Angus Mac Nafrick, King of Cashel, the church was declared the metropolitan church of Munster, in which dignity



nity it continued several centuries, until translated to Cashel, where it now remains.

The only remains at present of this ancient, and, perhaps, first ecclesiastical city in Ireland, are the ruins of a church, some walls, a large unhewn stone cross, and a holy well. The see of Emly comprises a part of the county of Tipperary, and a larger part of Limerick, and is forty-one English miles in length, by sixteen in breadth.

The chapter of Emly contains a dean, precentor, chancellor, and archdeacon, with four prebendaries.

### EPISCOPAL SEE OF LIMERICK.

LIMERICK is a city, and also the see of a bishop, in a cognominal county, in the province of Munster; ninety-four miles south-west of Dublin, and fifty north of Cork. It was formerly reckoned the second city in Ireland, but since the rapid increase of Cork, has lost its pre-eminence, and contains at present about fifty-thousand inhabitants. It is divided into Irish and English town, the latter being the most ancient, is situated on an island, formed by the river Shannon, and called the King's Island. This part, while it was fortified, was esteemed the strongest place in Ireland. It was dismantled about forty-six years ago; and, during that period, has been much increased by the addition of a number of new and handsome streets and quays. It has many excellent hospitals, and handsome public structures, and sends one member to parliament.

The cathedral of this see was founded and endowed by Donald O'Brien, King of Limerick, and dedicated to the Virgin Mary, about the time of the arrival of the English in Ireland. But there is a church here commonly called St. Munchin's-church; which is now only parochial, yet as some say, it was formerly a cathedral, founded by St. Munchin, the son of Sedna, first Bishop of Limerick, and afterwards restored by the Ostmen. Donat O'Brien, Bishop of Limerick was a great benefactor to this cathedral, about the beginning of the thirteenth century; among other things, he assigned prebends to the dean and chapter, and made some constitutions concerning the Liturgy used in this church, and the privileges of his canons. It was he, also, who erected the deanry and chapter.

Afterwards, Hubert de Burgh, Bishop of Limerick, augmented the number of prebends in this church, and was a benefactor to the vicars-choral of it; and his next successor, Robert of Emly, appropriated the ecclesiastical benefices of Rathsiward and Carnarthy, as may be seen in an ancient registry in the church of Limerick. Eustace del Ewe, Bishop of this see, laid out large sums of money in adorning and repairing the church. About the year 1490, the citizens re-edified the nave of the cathedral, which had fallen into ruin. Bishop Adams, in the last century, was at considerable expense in repairing and adorning this church, and also furnished it with a set of organs. This bishopric was united to those of Ard-fert, and Aghadoe, in 1663, the see of which, taking

ing a small part of the county of Clare, is thirty-four English miles in length, by twenty-one in breadth.

The chapter of Limerick is complete, having the five greater dignities, and eleven prebends. The crown presents to eight parishes, the bishop to forty-six, the chapter to thirteen, and lay-patrons present to fifty-two.

The cathedral is an ancient and venerable pile, the bishop's palace is a comfortable modern-house, pleasantly situated on the Shannon, at the west end of the city.

ARDFERT, from *ard* high, and *feart*, pronounced *farth*, a cemetery, is a fair town and bishop's see in bar. Clanmorris, in the county of Kerry, and in the province of Munster, distant from Dublin one hundred and forty-four miles. The family of Crosbie, now Earl of Glandore, was created Viscount Crosbie, of Ardfert, in 1771. The see is said to have been founded by St. Ert, in the fifth century; it was otherwise called Ardart, and was successively governed by its own bishops, till 1663, when it was united with Aghadoc to the see of Limerick. St. Brendan, or Brandan, erected a sumptuous monastery here in the sixth century. In 1089, the abbey and town were destroyed by fire; the town was again reduced to ashes by Cormac O'Cullen, in 1151; it suffered the same fate in 1179, and the abbey was totally destroyed. Thomas Lord Kerry founded a monastery here in 1253, probably on the scite of the ancient abbey, the date of the foundation is inscribed over the great gate, and the founder was interred here in 1280. The ruins of the nave and choir of the cathedral,  
which

(which is dedicated to St. Brandon) is but twenty-six yards long, and ten broad; the east window was large and lightsome, being twenty-six feet high. The church was demolished in the wars of 1641; it has a number of grave stones, one of which has the effigy of a bishop carved in *relievo*, lying in his pontificals; said to have been the tomb of bishop Stack, who died in 1488. In this cathedral are the remains of a fine figure in *alto relievo*, of St. Brandon; opposite the end of the church are the ruins of one of the ancient round towers; it was one hundred and twenty feet high, a great part of which fell down in 1770. Behind lord Glanmore's house, over an arch, is an inscription in relief, done in a masterly style; but the characters are unknown; nor could it be decyphered even by that excellent orientalist and antiquarian, Dr. Pococke, late bishop of Ossory; it appears to bear some resemblance to the Ethiopic character.

In the chapter of Afert there are no prebends, but the archdeacon of Aghadoe has a stall; this dignity, and the ruined walls of a church at Aghadoe, with a round tower, are all the memorials of the bishopric that now remain.

Patronage. The crown presents to nine parishes, and the bishop to thirty-eight, and the rest are in lay hands. The cathedral of Ardfert is now no more than an old parish church. This see which includes the whole of the county of Kerry, and a portion of Cork, is sixty-six English miles in length, and sixty-one in breadth.

AGHADOE,

AGHADOE, which in Irish signifies the Ford to the North, is a bishop's see in the county of Kerry, and province of Munster. *Aodh*, son of Conor, son of Auliff Mor O'Donoghue, died in 1231, and was buried in his own abbey here, according to the old Munster annals. Nothing remains of this place but the ruined walls of the cathedral, and one of the ancient round towers, which stands to the south-east of Tralee.

### EPISCOPAL SEE OF WATERFORD.

WATERFORD, called in Irish, *Purthlawrghy*, or the haven resembling a human shin-bone ; is a city in a cognominal county, and province of Munster, on the south side of the river Suire, about four miles and a half from its junction with the Nore and Barrow ; all which united form the harbour. This city is a most convenient port for foreign traffic ; the harbour runs almost twelve miles up the country, nearly in a strait line ; all along deep and clear. It was originally built in 789, but destroyed in 981 ; it was considerably enlarged by Strongbow in 1171, and still further in the reign of Henry the VII. who granted considerable privileges to the citizens. Richard II. landed and was crowned here in 1339. In 1690, James II. embarked from hence for France, after the battle of the Boyne ; and King William III. resided here twice, and confirmed its privileges. The court-house, exchange, custom-house and barracks, are handsome buildings, and the theatre and new-assembly-rooms are fitted up in a fine taste. There  
are



are several charity-schools and humane foundations well supported ; the private dwellings are mostly modern, and with the other improvements of the city keep pace with its trade. Several towers and castles have been erected here, of which Reginald's tower still remains, the founder of which is said to have been Ivorus, king of the Danes. Strongbow made it a prison for the Irish and Danish chiefs ; it came at last into the hands of the store-keeper of Duncannon fort, and since 1663 was employed for keeping the king's stores. Where the barracks now stand, was anciently a square mounted with great guns, and partly encompassed by a moat.

This city is also the see of a bishop, who has here a fine palace, built of hewn stone, with two fronts. To this bishopric was united that of Lismore in 1363 ; the cathedral is extensive and beautiful ; besides which there are three churches, one of which is extremely beautiful and spacious ; four roman catholic chapels, and places of worship for French protestants, presbyterians, quakers and anabaptists. The cathedral commonly called Christ-church, and dedicated to the blessed Trinity, was at first founded by the Ostmen or Danes, who built this city, and by Malchus the first bishop of this see, after his return from his consecration in England. St. Saviour's friary was founded here by the citizens for Dominicans in 1235. St. Catharine's priory, founded by the Danes was endowed by Elias Ironside, about 1210. The priory of St. John's, *alias* St. Leonard's, founded by John, earl of Moreton and Peter de Fonte benefactor,

factor, in the twelfth century, for benedictines, and the Holy Ghost friary, founded by Sir Hugh Purcell, in 1240, for Franciscan friars.

The chapter of Waterford consists of a dean, precentor, chancellor and treasurer, but there are no prebendaries ; neither has the archdeacon a vote.

Patronage. The crown presents to twelve parishes, and the bishop to sixteen.

The cathedral is a very elegant church, erected within a few years. The bishop's palace, which stands close by it, is a handsome modern structure of no great size, and very much confined in situation. This see extends only over the eastern part of the county of Waterford, and is thirteen English miles in length, by 9 in breadth.

LISMORE, from *lis* in Irish, signifying a *fort*, and *moar* great, or the great fortress ; is a borough, market, post and fair town, in the barony of Coshme, or county of Waterford, and province of Munster, one hundred miles from Dublin ; tho' this place is at present much decayed, yet Cambrensis informs us that it was a very rich city not many years before the conquest, and that it held out some time against the English, who took it at last by storm ; and gained rich plunder here, enough to load sixteen sail of ships. The castle here, which was built by king John, was erected in 1195, on the ruins of the abbey of St. Carthagh ; it belonged to the duke of Devonshire ; in 1189, it was demolished by the Irish, who took it by surprize ; being afterwards re-edified, it was for many years an episcopal residence. It is also a bishop's see united to

to that of Waterford. St. Carthagh founded an abbey and school herein the seventh century ; here was also an hospital dedicated to St. Brigid for lepers.

In Lismore are the archdeacon who is a member of the chapter, with four other dignitaries and ten prebendaries.

### EPISCOPAL SEE OF CORK.

CORK, called in Irish by the natives *Corcagh*, or *Korka*, which in that language signifies pasturage ground, subject to the temporary inundations of the sea ; was antiently the capital of the *Coriondi*, and is still a large city, being the second in Ireland, containing ninety-eight thousand inhabitants. It is a post, fair and assizes town, capital of a cognominal county, and the metropolis of Munster. It lies mostly on a marshy ground surrounded by the river Lee, being defended only by the above-mentioned walls, and some round towers. It was never a place of any considerable strength, especially since the modern method of besieging places was in use ; yet it made a resistance of five days against a regular army in September 1690 ; when it was besieged by the earl of Marlborough, who took it from king James's army ; at which time the duke of Grafton, who served as a volunteer, was slain in the attack. The custom-house is a large and elegant building, the old one being taken down in 1724. The exchange, which almost divides the main street of the city into two equal parts, north and south, is an handsome regular structure of hewn stone. Here are a county court-house,

house where the assizes are held, gaols, markets, hospitals, barracks and a theatre. Here was one of the ancient round towers, but it was destroyed some years ago.

It is also a bishop's see, and to it was annexed the Bishopric of Ross by Queen Elizabeth, in 1586. In this city, besides the cathedrals, are the churches of St. Mary Shandon, and St. Ann, in the north suburbs; Christ-church, St. Peter's, and St. Paul's within the city, and on the south side, St. Nicholas's church. The cathedral is dedicated to St. Finbar, and was founded by that Saint in the seventh century. In 1725 it was taken down, and rebuilt about ten years after. There were several abbeys also founded here.

The chapter consists of a dean, precentor, chancellor, treasurer and archdeacon, besides twelve prebendaries.

Patronage. The crown presents to seven parishes, the bishop to sixty-six, and lay-patrons to the rest.

The cathedral of St. Finbar, is a plain modern church, near it stands the bishop's palace, a large new house, built by the late Dr. Mann. The see of Cork is seventy-four miles long, from east to west, by sixteen in breadth.

Ross. Is a small town, as also an episcopal see, united to that of Cork by Queen Elizabeth in 1586. *Hanmer* says, this town was walled about, but by the wars of the Irish Septs the foundation could scarce be traced, he adds, there was in ancient times an university, whereto all the south-west part of Munster resorted

resorted to be educated. In this school St. Brenan was reader; here is a good foot-barrack, and a small market-house; some years since, several subterraneous passages were discovered near the cathedral, which is a small, neat, gothic structure, with a modern choir, the stalls are newly erected and neatly disposed; in the south wing is a handsome chapter-room. The cathedral is supposed to have been founded by St. *Fachan Mongach*, or the *Hairy*, who flourished in the beginning of the sixth century; he also founded an abbey of regular canons here; the ruins of which still remain.

The chapter of Ross consists of a dean, precentor, chancellor, treasurer, and archdeacon, with five prebendaries.

*Patronage.*—The crown presents to one. the bishop to twenty-eight, and lay-patrons to the remainder. This see is thirty-two English miles in length, and eight in breadth.

### EPISCOPAL SEE OF CLOYNE.

CLOYNE is a small town, and see of a bishop, in the barony of Imokilly, county of Cork, and province of Munster, one hundred and twenty-five miles South-West of Dublin. Near the cathedral here, is a Danish rath, and a round tower, ninety-two feet high, and ten feet in Diameter. The door faces the West entrance of the church, and is about thirteen feet from the ground. North-West of Cloyne, is a reputed holy-well, dedicated to St. Colman, whose patron-day is the twenty-fourth of November.

This



This bishopric was united to that of Cork in 1430, which union continued until 1638, when George Synge, D. D. was consecrated Bishop of Cloyne. From that time it has been governed by its own prelates. The cathedral is a handsome gothic building; the nave is about one hundred and twenty-feet long, having lateral aisles, besides the cross aisles, divided by gothic arches, five on each side; in the choir there is an excellent organ; and, at the entrance is a handsome portal of wood. The bishop's palace, which was rebuilt at the beginning of the last century, is large and convenient.

The chapter of Cloyne is very full, consisting of a dean, chancellor, treasurer, archdeacon, and fourteen prebendaries.

The crown presents to ten parishes, the bishop to one hundred and six, lay-patrons to seven, two in dispute, and eleven are wholly impropriate.

The wardenship of the church of Youghal, which is collegiate, is perpetually united to the bishopric. This see is sixty-three English miles in length, by twenty-nine in breadth.

### EPISCOPAL SEE OF KILLALOE.

KILLALOE is a village situated on the West-side of the Shannon, in the barony of Tullagh, in the county of Clare, and province of Munster; eighty-six miles from Dublin. Here is a bridge over the Shannon of nineteen arches; below it is a ledge of rocks, which prevents the navigation of this river as far as Lough-derg. Adjoining the cathedral, are said yet to be some

some remains of the mausoleum of Brian Borou; at the Western-end was the entrance, now closed up, but the arch is visible, supported by two pillars, which, though low, are covered with capitals of the Ionic order, a convincing proof of the elegance of the building at so early a time.

This diocese was founded early in the fifth century, in the twelfth century it was incorporated with the ancient bishopric of Roscrea, founded in 620, and in 1720, the see of Kilfenora was united to it. On the death of St. Molua, St. Flannan, his disciple, and son of the chief of the district, was consecrated bishop of this place at Rome, about 639, and the church endowed with several considerable estates, by his father Theodorick.

There are many ancient buildings in, and about this town. The cathedral is a gothic edifice in the form of a cross, with the steeple in the centre, supported by four arches; the East window is large and fine, it was built by Donald, King of Limerick, in 1160. There is a building near it, once the oratory of St. Molua.

The church is not large for a cathedral, but venerable for its antiquity, being built above seven hundred years ago. It serves for the parish church. The episcopal residence is beautifully situated on the Western side of the Shannon, near the town.

In the chapter of this diocese, there are stalls for a dean, precentor, chancellor, treasurer, and archdeacon, with five prebendaries. This bishopric is one hundred,

hundred English miles in extent, by thirty-two in its greatest breadth.

KILFENORA, a village and bishopric, situated in the barony of Corcomroe. in the county of Clare; it was established a bishopric in the twelfth century. The Munster annals inform us that Murogh O'Brien burnt the abbey of Kilfenora, in 1055. The cathedral is very ancient, but in good repair; the nave of it is full of old family ornaments, and in the choir is that of St. Fechnan, its original founder, with the effigy of the Saint carved at length: here are seven crosses each formed of one stone, ornamented with very ancient sculpture.

This bishopric extends only eighteen by nine English miles, and is confined to the baronies of Berrin, and Corcomroe.—This chapter is the same as that of Killaloe, without any prebends.

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## CHAP. X.

### PROVINCE OF TUAM.

#### *Archiepiscopal See of Tuam.*

TUAM, anciently called *Tuam-da-Gualan*, is a borough, fair, and post town, also an archiepiscopal see, in the territory of *Conmacne*, barony of Downamore, and county of Galway, ninety-three miles west of Dublin. Something better than a mile

from Tuam is a round tower. In 487, an abbey was founded here, and dedicated to the Virgin Mary; which, in the beginning of the sixth century, was made a cathedral by St. Jarlath; and a city was founded here in honour of that exemplary bishop, whose remains were interred in a temple, called *Temple na-fórin*; or, the church of the shrine. After the death of this Saint, we find express mention of three persons, who were Abbots of Tuam, viz. *Cel-lach*, son of Eóchaid, who died in the year 808, *Nua-det-Hua Bolchain*. abbot and anchorite, who died in 877, and *Conagh*, son of *Kieran*, Abbot of Tuam, and Prior of Clonfert, who died in 879. Tuam, and all its churches were burnt in the year 1244.

The priory of St. John, the Baptist was founded here in 1140, by Tirdelave O'Connor, King of Ireland. It is not certain to what order this house belonged, but it was granted to Richard, Earl of Clanricarde. The abbey of the Holy Trinity was founded here, either in the reign of King John, or of Henry II. for premonstrant canons.

The chapter consists of a dean, provost, archdeacon, and eight prebendaries.

*Patronage.*—The deanery alone is in the crown, seventy-nine are in the bishop's gift, and ten are united in the wardenship of Galway. The constitution of that large and ancient collegiate church is *unique*, in this kingdom, the warden and three assisting vicars being elected by the mayor and corporation; the warden annually, and the vicars for life. Tuam is seventy,

venty seven English miles in length, by sixty-three in breadth.

### EPISCOPAL SEE OF ELPHIN.

ELPHIN, called anciently *Imleach ona*, from *ona* younger son of *carc*, *dearg*, brother to *Duag Gàlog*; chief of the *ui Bhruinne*, or *Iurinn*y; is a small market, post, and fair town; as also an episcopal see in the barony and county of Roscommon, in the province of Connaught, seventy-five miles North-West of Dublin. It was burned in 1166, and in 1177; in the latter year it was destroyed by the English. The church of this see was erected by St. Patrick, on a stream formed by two fountains, who appointed St. Assicus, bishop thereof. By advice of the Saint, Assicus introduced here a celebrated college of Monks, and presided over them. In process of time, this became a parish-church, and was dedicated to the original founder. This see comprises the greater part of the county of Roscommon, with a great part of Sligo and Galway, with some of Mayo, and is thirty English miles in length, varying from three to thirty in breadth.

The chapter consists of a dean, precentor, arch-deacon, and eight prebendaries.

*Patronage*.—The crown presents to two parishes, the bishop to seventy-two, and the lay-patrons to one.

The cathedral, which is also the parish-church, is neither large nor splendid, but the bishop's palace is a very good modern house, in the middle of a fine demesne adjoining the town.

EPIS.



## EPISCOPAL SEE OF CLONFERT.

CLONFERT, anciently called *Cluainfearta*, or *Cluainarta*, “the miraculous retreat,” is a fair town and bishop’s see, in the barony of Longford, in the county of Galway and province of Connaught, sixty-five miles from Dublin. It has been frequently pillaged and plundered by the Danes. This see, is said by some, to have been founded in the seventh century, though, we are told, that an abbey, bishopric, and church were founded here by St Brendan, who was interred in his own church in 577. During the middle ages this church was celebrated for its seven altars; and the West-front, supposed to have been erected by John, Bishop of Clonfert, in 1270. The bishopric of Chilmacduagh or Kilmacduagh, was united to this see in 1602. This see lies chiefly in the county of Galway, a small part of Roscommon, and one single parish in the King’s county, and is thirty-seven English miles in length, by thirty-two in breadth.

The chapter consists of a dean, archdeacon, a sacrist, and eight prebendaries.

The patronage of the deanry belongs to the crown, thirty-one parishes to the bishop, and nine to a lay-patron. The cathedral and parish-church here are the same, and the bishop’s palace stands near them; there not being one at Clonfert.

KILMACDUAGH, anciently called *Gil*, or *Chilmacduagh*, from the Irish word *Cill*, signifying a church, *mac* a son, and *duagh*, or *duvach*, the son of *Duagh* or *Duvacus* is a village and bishop’s see in the barony

barony of Kiltartan, in the county of Galway and province of Connaught. Here is a round tower which leans seventeen feet and a half from its perpendicular; the celebrated tower at Pisa, in Italy, leans but thirteen feet. At the general suppression, this monastery was granted to Richard, Earl of Clanricarde.

This bishopric was founded in the sixth century, and was united to that of Clonfert, in 1602. The church, tho' small, was a very neat building; the pillars and arches, from the entrance to the altar-part, and those of the east-window, were finished in an elegant stile; and the angles, at the east end, worked in pillars. To the South of the church is a sacristy, and adjoining it a room, where, were probably deposited the valuable effects belonging to the church, and which being arched, is called the jail. On the South-side of these is a chapel and refectory. From the whole of these we may infer, that the canons and monks dwelt in separate houses. To the North, about two feet from the church, is an old wall, which, according to tradition, was a place of penance; there is also a holy well here with a circular enclosure.

The chapter consists of a dean, provost, archdeacon, chancellor, and two prebendaries.

*Patronage.*—The crown presents to three, the bishop to twelve, and lay-patrons to five parishes.

The see of Kilmacduagh is twenty-three English miles in length, by fifteen miles in breadth. Of the cathedral of Kilmacduagh, nothing but the walls now remain, which stand near the ruins of a monastery, and several chapels. A large round tower of very ancient  
and

and rude masonry, denotes the antiquity and former consequence of this wretched hamlet.

## EPISCOPAL SEE OF KILALLA & ACHONRY.

KILALLA, from the word *Kill*, in Irish, signifying a church, and *alluyee* an art or science, or the “church of literature;” is a market, fair, and post town, in the barony of Tirawley, in the county of Mayo, and province of Connaught. Here is one of the ancient round towers, and the bishop’s palace. This see is united to that of Achonry, in the same county. It was founded about the same time with that of Elphin, and, in the following century, the see of Achonry was established. Kilalla is rated in the king’s books at twenty-three pounds six shillings and eight-pence, and Achonry at ten pounds, but united, they are worth two thousand pounds per annum. Kilalla extends fifty-seven English miles in length, from East to West, and twenty seven in its greatest breadth.

The chapter of Kilalla consists of a dean, precentor and archdeacon, with five prebendaries.

The cathedral is small, but venerable for its antiquity; it is the only church in the parish, though a round tower at the other end of the village, indicates the ancient site of another church, of which, however no vestige remains.

ACHONRY, anciently called *achadh-chonair*, or *awch Chonair*, “the ford of Connor,” a village, as also a bishop’s see, in the barony of Leney, county of Sligo, and province of Connaught; united to that of Kilalla in 1607. St. Finian, Bishop of Clonard, founded a church here about 530; the site was granted by a dynast, of the  
ancient

ancient district of Luigny, now Leney. This church and monastery were afterwards given by the founder to St. Cruimthair Nathy, who was made bishop thereof, and of the neighbouring district of Luigny, whence the Bishops of Achonry, in the ancient Irish annals, are generally stiled Bishops of Luigny. Achonry is thirty five English miles in length, from North-East to South-West, and twenty-seven in breadth.

The Chapter consists of a dean, precentor, and archdeacon, with three prebendaries.

*Patronage of both Sees united.*—The crown presents to two parishes, which are the *corps* of the respective deanries, in each of the dioceses, the other forty-eight parishes are in the gift of the bishop.

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## CHAP. X.

*A short view of the Controversy respecting Primatial Jurisdiction, between the Metropolitans of Armagh and Dublin.*

THAT Armagh was considered the archdiocese, and its metropolitan chair the seat of spiritual supremacy over the Irish Hierarchy, until the Anglo-Norman Invasion, is abundantly evinced by the ancient records of Ireland, both civil and ecclesiastic. St. Bernard, who lived in the twelfth century, denominated it the “first see,” and adds, that “the metropolitan see of Cashel



Cashel was subject to it as to its primate." Archbishop Nuad, in 810, Artrigius in 824, Diarmuid O'Tighernach, 850, Maoliosa, in 1068, Celsus in 1106, and 1108, and Giolla Jossa (ridiculously metamorphosed into Gelasius, which is a name borrowed from the Greek) in 1162, visited different other archdioceses besides their own. This primatial jurisdiction continued till the time of Luke, Archbishop of Dublin, who, in 1250, contended with Reyner, then metropolitan of Armagh, about the spiritual supremacy, which was by the latter submitted to the decision of the Sovereign Pontiff. Thus the controversy continued till the time of Patrick O'Scanlan, who, from a Dominican, was consecrated Bishop of Raphoe, and afterwards advanced to the Archdiocese of Armagh.

O'Scanlan, in a synod which he convened at Drogheda, in 1262, produced a Bull from Pope Urban IV. confirming the primatial jurisdiction of Armagh, in as ample a manner as originally conferred on St. Patrick by Pope Celestin. Since the publication of this Bull, the controversy rested till revived again by Archbishop Lech in 1311, who forbid Primate Jorse to carry the cross erect before him, within the Diocese of Dublin.

The contest was again renewed, and carried on with greater acrimony than ever, between Primate Fitz-Ralph and Archbishop Bichnor, of Dublin, in 1349, and referred in 1353, to the determination of Innocent VI, who is said to have decided that the Bishop of Dublin should be simply stiled *Primate* of Ireland,



land, and the Archbishop of Armagh, Primate of *all Ireland*. Twelve years after this, however, Minot, Archbishop of Dublin, contended for the primatial jurisdiction with Milo Sweetman, Archbishop of Armagh : But by King Edward III's interposition, both were, like those of York and Canterbury, to bear their croziers, without any interruption, in each other's provinces. The contest was not afterwards agitated with any degree of violence, till the Reformation terminated all controversies with respect to the bearing of the Cross. From that time, this anti-christian competition for mundane magnificence assumed a new shape, in a contention among the Established clergy, for precedence in Parliament ; and among the Roman Catholic prelates, for pre-eminence in public assemblies, and priority of signatures to official instruments.

George Brown, the first Archbishop of Dublin after the Reformation, had the primacy of *ALL* Ireland conferred on him by the letters patent of Edw. VI, dated in 1551. Of this and of his archbishopric, he was deprived in 1553, by Queen Mary, who, in her new patent “ commanded, that all other archbishops and bishops shall pay obedience to the Primate (of Armagh) in “ the exercise of their primatial office, as their predecessors, beyond the memory of man, have been known to have held.” In this decision Queen Elizabeth and King James the First acquiesced, after the re-establishment of the Reformation here ; nor do we read of any further prosecution of the business, till Dr. Bulkeley, after his promotion to the archdiocese of

Dublin, revived the controversy with Primate Hampton, upon the presumption, that a Protestant King would prefer confirming the patent, granted to Archbishop Brown by his Protestant predecessor, to the determination of Mary in 1553.

In consequence of this, Dr. Usher, at the request of Primate Hampton and others, then high in power, drew up a state of the controversy, still in manuscript among his papers in Trinity-College library; a controversy to which himself, on his promotion to the see of Armagh, soon after became a party, in defence of his primatial prerogative against the usurpation of Dr. Bulkeley. Upon which occasion King Charles I. on the 8th of July, 1626, in the second year of his reign, directed letters to the Lord Deputy Falkland, and the Privy Council, to examine into, and finally determine the difference; that the scandal, arising upon such an unseemly contention between prelates, might be avoided. But nothing was done in execution of this command, until June, 1634, a little before the meeting of the Parliament, when the Lord Deputy Stafford summoned the two archbishops before the Council-Board, and for two several days examined narrowly into the differences, viewed the records, and heard all that could be alledged on either side: And then declared, “ That it appeared, as well by the testimony  
“ of Bernard, in the life of Malachy, as by the old  
“ Roman provincials and divers other evidences, that  
“ the see of Armagh had, from all antiquity, been ac-  
“ knowledged the prime see of the whole kingdom,  
“ and the Archbishop thereof reputed not a provincial  
“ Primate

“ Primate (like the other three metropolitans), but  
 “ a national; *i. e.* the sole Primate of Ireland, pro-  
 “ perly so called. That in the reign of Queen Eliza-  
 “ beth, the Archbishop of Dublin (not being Chan-  
 “ cellor), both at the Council-Board, and in the exe-  
 “ cution of the high commission, (even for such things  
 “ as properly concerned the diocese of Dublin itself),  
 “ did constantly subscribe after the Archbishop of  
 “ Armagh. That in the Statute made for the erection  
 “ of Free Schools in the 12th Eliz. the Archbishop  
 “ of Armagh is nominated before the Archbishop of  
 “ Dublin, as he was in that of the 27th of Queen  
 “ Eliz. where all the archbishops and bishops were  
 “ ranked in their order, as appeared by the Parlia-  
 “ ment-Rolls: For which reason he decreed, That  
 “ the Archbishop of Armagh, and his successors for  
 “ ever, should have precedency, and be ranked be-  
 “ fore the Archbishop of Dublin, and his successors,  
 “ as well in Parliament and Convocation-House, as  
 “ in all other meetings; and in all commissions where  
 “ they should be mentioned; and in all places, as  
 “ well within the diocese or province of Dublin, as  
 “ elsewhere—until upon better proof, on the part of  
 “ the Archbishop of Dublin, *it should be adjudged*  
 “ *otherwise.*” \*

### OF PAROCHIAL REGISTERS.

THE word “Register” is, by Cowel, and other lexi-  
 ographers, deduced from the Norman-French *Gister*,  
*Giler*,

\* See Dudley Loftus’s MSS. in St. Patrick’s Library.  
 Plunket’s Jus. Primat. Talbot’s Primat. Dublin. H. Mac Ma-  
 hon’s Jus. Prim. Armagh. and Harris’s Bishops.

*Giter*, *Gesir*, contracted into *Gir*, from the Latin *jacere*, signifying in English, *to lay up, deposit, &c.*: but long before the French, or Romanesque, or Gallo-Norman dialect was known, we find the word "*registrum*" used by Vopiscus, who was cotemporary with Dioclesian, in 305; and "*registrarius*", employed in the preceding century, by the celebrated Lawyer Ulpian, who was preceptor, prefect, and prime minister to the Emperor Marcus Aurelius, in 236. Others, with Budæus, derive the word "*registrum*," from *registerium*, and that from *regestum*, an heaping together an hedge or mound, from *regero*, to heap up: but may not the word be from "*regius*," a royal book, or repository; from the Latin "*regere*," to direct, govern, administer, &c.?

A REGISTER—is a public book, in which are recorded acts, memoirs, and minutes, to which occasional recourse may be had for proving matters of fact.

Registers, or Records of a similar nature, are of great antiquity, both in Church and State. Both in Athens and Rome, books were kept for enrolling, not only the names of the people at large, in every fourth, fifth, fifteenth, &c. year, whence the terms "*lustrum*," "*indiction*, &c." for the stated purposes of taxation, but also the names of such children as were to be brought up, as soon as born. Nay Marcus Aurelius ordained, that all free persons should give in an account of their children, within thirty days after their birth, to the treasurer of the empire, in order that they should be safely deposited among the public records, in the Temple of Saturn. For similar enrolments, officers were also appointed in the provinces, as public registers,

gisters, that recourse might be had to their lists of names, for determining all disputes respecting the citizens' municipal rights, the manumission of slaves, &c.

The Christian church always had books of this sort. Those in which she kept an account of her territorial property, are called *terriers*, from *terra*, land; hence, the *terrier-books*, or rolls, exhibited for inspection at visitations.

Parochial Registers, such as are at present kept for recording the marriages, births, and deaths of the people at large, were more strictly enjoined to be regularly kept in each parish-church, or chapel, by Lord Cromwell, Vicar-General to Henry VIII, in 1533. Lord Cromwell's injunctions, not being complied with, were again enforced in 1547. And again, at the beginning of Elizabeth's reign, she ordained, that the clergy, in their protestation, should, among other things, promise to keep their register-books in a proper manner.

One of the canons of the church minutely prescribes in what manner entries are to be made in those parish registers, and orders an attested copy in each successive year to be transmitted to the bishop of the diocese or his chancellor, that it may be preserved in the Bishop's Registry.

The Bills of Mortality originated first, on account of the plague in London and the surrounding parishes, where, since 1592, the Company of Parish-Clerks make up an annual account of the christenings and burials of their respective districts, with a specification



of the disorders, &c. on every Thursday before Christmas-day, for publication.

In Ireland too, this important subject has not been neglected. In the 46th of the Canons agreed upon, and confirmed by Charles the First, in 1634, it is ordained, That “ in every parish church, or chapel,  
“ shall be provided, at the charge of the parish, one  
“ parchment-book, wherein shall be written, the day  
“ and year of every christening, wedding, and burial,  
“ which shall be in the parish, from the time that  
“ this canon shall be established: And for the safe-  
“ keeping of the said book, the churchwardens, at  
“ the expense of the parish, shall provide one sure  
“ coffer, with three locks and keys, whereof the  
“ one to remain with the minister, and the other two  
“ with the churchwardens severally; so that neither  
“ the minister without the churchwardens, nor the  
“ churchwardens without the minister, shall at any  
“ time take the said book out of the said coffer:  
“ And the minister, in the presence of the church-  
“ wardens, shall write and record in the said book  
“ the names of all persons christened, together with  
“ the names and surnames of their parents; and also,  
“ the names of all persons married and buried at that  
“ parish the week before by the minister and his cu-  
“ rate, and the day and the year of every such  
“ christening, marriage, and burial; and that done,  
“ they shall lay up the book in the coffer as before:  
“ And the minister and churchwardens, unto every  
“ page of that book, when it shall be filled with such  
“ inscriptions, shall subscribe their names. And  
“ once

“ once every year, within one month after the 25th  
“ of March, transmit unto the bishop of the diocese,  
“ or his chancellor, a true copy of the names of all  
“ persons christened, married, or buried in their parish  
“ in the year before, (ended the 25th day of March);  
“ and the certain days and months, in which every  
“ such christening, marriage, and burial, was had, to  
“ be subscribed with the hands of the said minister and  
“ churchwardens, to the end the same may be faith-  
“ fully preserved in the registry of the said bishop,  
“ which certificate shall be received without fee.  
“ And if the minister, or church-wardens, shall be  
“ negligent in the performance of any thing herein  
“ contained, it shall be lawful for the bishop, or his  
“ chancellor, to convent and proceed against every  
“ of them as “contemners” of this our constitution.”

Notwithstanding the liability of the clergy and churchwardens to ecclesiastical censure and punishment, AS CONTEMNERS, on neglecting to execute the above orders, few Registers in South Britain or Ireland, are free from great deficiencies in this respect, on account of the number of Dissenters in both countries, some of whom have cemeteries of their own, as the Jews, Quakers, &c. some baptize not their children till many months after birth: others bury their dead without any religious ceremony. Children also, who die before baptism, are privately interred without being registered. Among Dissenters who admit of infant-baptism, each minister is supposed to keep a register of the children he baptizes; but as these are seldom handed over to his  
successor,

successor, or at best do not give an account of the date of the births, which happen many weeks before baptism, it is now almost generally the custom among all Dissenters, to register the births of their children, at the Library in Red-Cross, Cripplegate, for which the charge is *six-pence*, which registration is allowed as evidence in the Courts of Law.

Since 1757, a general registry of the population of Sweden, has continued to be made at stated times.

Among the American United States, the first accurate registry, or census was held in 1790, when the marshal of each district was directed by an Act of Congress, with the aid of such as he may engage for the purpose, to superintend the enumeration of his department, distinguishing the number of females over and under sixteen years of age; and, after posting up the lists, for receiving further correction from the neighbours, forward them to the President of the United States, within nine months' time.

In France, national registers are now kept since 1792, where the then legislature ordered, that the functionaries should be authorized to register births, christenings, marriages, and deaths: And since that time, no clergyman can perform religious ceremonies, or officiate for any of the above, until he is well assured that the parties have complied with that regulation; and clergymen transgressing herein, are liable to severe penalties. There are two copies annually made of each, without figures or abbreviations, but all in unobliterated, full words, of which, one is forwarded to the Archives of the Municipality, and the other

other kept in the office of the Prefect, whereby the population, at any time, can be easily ascertained.

In June, 1811, Mr. Rose presented a Bill to the Imperial Parliament, for the better regulating and preserving parish-registers, and establishing general repositories for all such registers. By Mr. Rose's Bill still (1812) in progress through the House, provisions are made, for keeping regular parochial registers of births, marriages, and deaths, not only of all Protestants, but of Dissenters also in South Britain. Churchwardens neglecting to comply with the provisions of this Act, are liable to a penalty of between ten and twenty pounds; while officiating ministers' non-compliance with the same, subjects them to between ten and fifty pounds.

Early in the present Session of Parliament, 1812, a Bill has been introduced by Sir John Newport, for ascertaininig the Population of Ireland. By the provisions of this important and very necessary Bill, as set forth in the first printed copy, Grand Juries are authorized to employ persons for enumerating the people in each district of Ireland. But would not the churchwardens in each parish, with the assistance, if necessary, of the constables employed in making out returns for the militia-ballot, be more effectual for this purpose? These gentlemen, from their local information, are better qualified than any others: and as the parochial cesses are rated according to the number of families, how much more speedily and accurately could the object be ascertained, than by the agency of strangers, appointed through the interest or influence of a Grand Juror? Could  
not



not the clergymen of every other denomination be also as in France, *invited* to assist in an undertaking of such national utility and consequence?

In all the nations of Europe, with the exception of Ireland alone, the population has been long since ascertained. Even in Great Britain, the second census has been completed within the short space of eleven years ; and the density of that island's population exceeds all vague and conjectural estimates, deduced from theoretic datas heretofore. By former writers, the population was estimated at about seven or eight millions. The census of 1801, made it above ten millions ; while by the present census, taken with more accuracy and diligence, it is found to exceed  $12\frac{1}{2}$  millions. In fact, in every country where an actual enumeration has been made, the population has been found considerably greater than was previously supposed.

The first Population-Act passed in Great Britain, in 1800, directed a general enumeration of houses, families, and persons, of which the proper officers were ordered to take the account, in South Britain, on the 10th of March, 1801 ; and in Scotland, as soon as the inclemency of the climate admitted of an easy access to its various districts : from an Abstract of the returns laid before Parliament, it was then found, that

In England, there were 3,987,935 males ; and 4,313,499 females, making a total of 8,331,434 souls.

In Wales, there were 257,178 males ; and 284,363 females—making a total of 5,41,546 souls.

In Scotland, there were 7,34,581 males ; and 864,487 females—making a total of 1,599,068 souls.

In Great Britain altogether, including the military, convicts,



convicts, &c. there were then 5,450,292 males; and 5,492,354 females—making a total of 10,942,646 souls. According to a Statement laid before Parliament, and printed Jan. 17, 1812, Great Britain now contains 12,552,144, being 1,609,498 more than in the census of 1801.

Of the importance of ascertaining the population of a country, and keeping regular registers of births, marriages, deaths, &c. few need be apprised. Even in a moral view, how often do they prevent polygamy, bastardy, and alienation of property? How many aged parents, and helpless relations of Irish heroes, who nobly fell in their country's cause, by sea and land, these twenty years past, have been defrauded of the dear-earned wages due at the several deaths of such children and relations, through the inability of adducing legal proofs, for want of such registers and testimonials?

From Registers also, tables of reversions, annuities, assurances, and other probabilities dependent on life, have been ingeniously deduced by the learned investigation of a Petty, a Moivre, a Simpson, a Price, and other profound philosophers, so useful to society in its present high state of cultivation.

From Registries and Bills of Mortality, the following useful Theorems have been deduced for public use: their application is obvious to all.

Births are to burials, as 1.44 is to 1; or as 12 to 10.

Births are to the whole population, as 1 to 29; or 30, according to some.

Births are to marriages in ratio, nearly as 4.3 to 1.

Marriages

Marriages to the whole population are as 175 to 1000.

Marriages to the unmarried, are as 1 to 53.

Marriages are to children in general, as 1 to  $3\frac{1}{2}$ , or 4.

Married men to the whole male sex, are as 3 to 5.

Married women are to the whole female sex, as 1 to 3.

Men are to the women in proportion, as 16 to 17.

Widows are to the widowers in ratio, as 3 to 1.

Widows remarried are to widowers do. as 5 to 6.

Widowed people are to the married, as 3 to 7.

Widowers are to the whole population, as 1 to 15.

Men's lives to women's lives, are as 1 to 30.

Deaths are to the whole population, as 1 to 28.

Population thus increases at the rate of  $3\frac{3}{4}$  per cent.

Deaths of women are to those of men, as 100 to 108.

Child-bearing women to all the women, as 1 to 13.

One quarter of the population usually live in towns.

One-4th of the whole inhab. is able to bear arms.†

† By a Statistical Survey of Carrick-on Suir, a manufacturing town in the co. Tipperary, made in 1799, by Will. Morton Pitt, Esq. then Major, now Colonel of the Dorchester Militia, aided by the late Francis White, Esq. and Mr. P. Lynch, s. m. both of that town, most of these Theorems were fully proved. The town then contained 10,907 souls, inhabiting 1738 houses; of this population, the density of which made Mr. Pitt entertain an opinion, that Ireland contains more inhabitants than either of the party-writers make it, 5143 were males, and 5764 females. Carrick, on an average, contained but 6.14 persons to each house; yet the cabins were more populous than the genteel houses in the main street.—The annual births, then on an average of 3 years, taken from the rector and parish-priest's registers, were 364; whence by saying, as 1 birth is to 30 living persons, so are 364 births to 10,920 souls, being within 13 of what was found by actual enumeration.

## CHAP. XII.

## ARMAGH.

*Archbishops and Primates of all Ireland, since the Reformation.*

Hugh Goodacre	1553	James Margetson	1665
Adam Loftus	1562	Michael Boyle	1678
Thomas Lancaster	1568	Narcissus Marsh	1702
John Long	1584	Thomas Lindsay	1713
John Garvey	1589	Hugh Bolton	1724
Henry Usher	1595	John Hoadley	1747
Christ. Hampton	1613	George Stone	1745
James Usher	1624	Richard Robinson	1792
John Bramhall	1660	William Newcomen	1795

His Grace the Hon. and Most Rev William Stewart, 1800

*Dean.*

The Right Hon. and Very Rev. Viscount Lifford.

*Chapter.*

John Cleland, Precentor, Henry Stewart, Treasurer,  
 Rich. Bourne, Chancellor, William Sturrock, Archdeacon.

*Prebendaries.*

Dean Hamilton, of Mullaghbrack, Silver Oliver, of Loghgall,  
 Thos. Carter, of Ballymore, Samuel Close, of Tynan.

*Vicars Choral.*

Rev. William, Ball, Robert Mathews, J. Thos. Webb,  
 Thos. Carpendale, jun. David Hamilton, John Garbet,  
 Robert Bames, Robert Rice, J. Jones, Organist.

*Vicar General.*

Right Worshipful and Right Hon. Patrick Duigenan, L. L. D.  
 William Ball, Commissary.

*Proctors.*

Rev James Armstrong, Charles M'Master, Lee M'Kinstry,  
 Robert M'Kew, Robert M'Kinstry, John Patrickson, Reg.  
 Hugh M'Master, Esq. Deputy Register.

*N. B. Abbreviations used here are* Abp. *Archbishop*; Dn. *Dean*;  
 Archd. *Archdeacon*; Chan. *Chancellor*; Tr. *Treasurer*; Sur. *Surro-*  
*gate*; Preb. *Prebendary*; Prec. *Precentor*; Vic. Ch. *Vicars Choral*;  
 R. *Rector*; P. C. *Perpetual Cure*; V. *Vicar*; U. *Union*, &c. *Reg.*  
*Register*; D. *Reg. Deputy Register.*

*Parishes and Incumbents of Armagh Archdiocese.*

St. Pet.(Drogheda) v.Ward-		Ballymore, R. Thos. Carter	40
low Ball	1	Acton, P. C. Henry Ashe	41
Ballymakenny, P. C. Ar. Ellis	2	Loughgall, R. Silver Oliver	42
Beaulieu, R. Jer. Alley,	3	Tynan, R. Samuel Close	43
'Termonfeckan, U. R. v. W. J.		Middleton, P. C. J. Mee	44
Armstrong,	4	Newtownhamilton, R. v. Wm.	
Collon, U. R. D. A. Beaufort,	5	Barket	45
Dunliere U. R. Geo. B. Lit-		Derrinoose, R. Nat. Smyth	46
tle	6	Keady, R. v. Samuel Close	47
Louth, R. v. Samuel Little	7	Jonesboro' R. Walt. Rickey	48
Clonkeen, R. v. Geo. Lambert	8	Loughgilly, R. Wm. Bissett	49
Dunany, U. v. Val. Griffith	9	Forkhell, R. v. C. Atkinson	50
Rathdrummin, U. A. Lindsay	10	Drumcree, R. Stew. Blacker	51
Clonmore, R. Samuel Gerrard	11	Tartaraghan, R. John Jeph-	
Ardee, U. v. G. Lambert	12	son	52
Stabannon, U. v. T. Parkinson	13	Clonside, R. v. W. Richard-	
Kilsaran, U. R. W. Woolsey	14	son	53
Heynstown, R. John Torrens	15	Killyman, R. Chas. Caulfield	54
Charlestown, U. v. T. English	16	Clogherney, R. James Lowry	55
Mantfieldstown, R. v. H. Bun-		Termonmaguirk, R. Charles	
bury	17	Cobbe Beresford	56
Killincoole, R. Moore Smith	18	Killeshill, R. Daniel Kelly	57
Dundalk, U. v. Elias Thackery	19	Erriglekerouge, R. J. Gra-	
Dromiskin, U. R. v. Jos. Pratt	20	ham	58
Philipstown, U. v. Sir T. Forster	21	Donoughmore, R. Al. Staples	59
Baronstown, U. R. Ld. Primate		Pomeroy, R. J. Graham	60
v. Sir Thos. Forster, Bt.	22	Drumglass, R. Hon. E. Knox	61
Foghard, R. Gervase Tinley	23	Tullaniskin, R. A. G. Stewart	62
Ballymascanlan, P. C. Denis		Clonoe, R. Nathaniel Smyth	63
Magrath,	24	Dysertcreaght, R. John Buck	64
Carlingford, v. F. Gervis	25	Donoghenry, R. S. Blacker	65
Armagh, R. Viscount Lifford	26	Ballyclog, R. Fra. L. Gore	66
Eglisli, P. C. James Tisdall	27	Killdress, R. H. Stewart,	
Grange, P. C. C. Coleman	28	jun.	67
Lisnadill, P. C. J. Paul	29	Derryloran, R. Joh. Caul-	
Ballymoyer, P. C. Jn. Ferguson	30	field	68
Killevy, R. John Cleland	31	Artrea, R. Francis Mere-	
Camlogh, P. C. Jos. Henry	32	dith	69
Kilmore, R. Rich. Bourne	33	Arhoe, R. Francis Hall	70
Mullaghvelly, P. C. J. Lake	34	Lissan, R. John M. Staples	71
Cregan, R. H. Stewart	35	Dysertlynn, R. Theod.	
Aghalee, U. R. v. Wm. Sturrock	36	Martin	72
Caledon, P. C. J. Campbell	37	Ballynderry, R. David Shuter	73
Mullaghbrack, R. J. A. Ha-		Tamlaght, R. Isaac Ashe	74
milton	38	Magherafelt, R. T. A. Vesey	75
Glassdrummin, P. C. J. Clarke	39		

CLOGHER DIOCESE.

*Bishops since the Reformation.*

Miler Magrath,	1570	Richard Tennison,	1690
George Montgomery,	1605	St. G. Ashe,	1697
James Spottiswood,	1621	John Sterne,	1717
Henry Jones,	1645	Robert Clayton,	1743
John Lesly,	1661	John Garnet,	1758
Robert Lesly	1671	John Hotham,	1782
Roger Boyle,	1671		
	Right Rev. John Porter,		1799

*Dean.*

Very Rev. Rich. Bagwell, A. M.

*Chapter.*

Rev. J. Brinkley, D. D. Arch- deacon,	Rev. Thos. Smyth, D. D. Pre- centor.
Rev. J. Benj. Storey, D. D. Chanc.	

*Prebendaries.*

Rev. John Stack, D. D. of Kilserry.  
 Rev. William Atthill, A. M. of Findonagh.  
 Rev. John Hussey Burgh, A. M. of Tullycorbet.  
 Rev. Charles Crookshank, A. M. of Tehallen.  
 Rev. John Caulfield, D. D. of Devnish.

Right Worshipful John Radcliffe, L. L. D. Vicar General.  
 H. Harris, Esq. Register M. Burnell. Esq. Dep. Reg.

*Diocesan School Masters.*

Rev. S. Maffett, A. M. Monaghan,	Rev. Sam. S. Heartly. A. M.
Rev. Rt. Burrowes, D. D. Ennis- killen,	Carrickmacross.

*Parishes and Incumbents.*

Aghaboy, R. v. A. Hurst, A. M.	1	Clogher, R. v. Richard Bag- well, A. M.	10
Aghalurcher, R. v. Robert Russell, D. D.	2	Clones, R. v. H. Roper, D. D.	11
Aghavea, R. v. J. Webster, A. B.	3	Clontibret, R. v. J. Brinkley, D. D.	12
Aghnamullen, R. v. Henry Roper, D. D.	4	Currin, U. R. v. W. Moffatt, A. B.	13
Ballibea, R. v. H. Lucas St. George	5	Derrybrusk, R. U. G. Harris, A. B.	14
Belleek, R. v. J. Cochrane, A. M.	6	Derryvullen, R. v. G. Mil- ler, D. D.	15
Bohoe, R. v. Wm. Ovens, A. B.	7	Devnish, R. v. John Caul- field	16
Carrickmacross, v. W. Pinching	8		
Cleenish, R. v. John Sweeny, A. M.	9		



*Parishes and Incumbents.*

Donagh, v. T. Richardson, A. B.	17	Killeevan, R. v. J. Wright, A. M.	31
Donoughmoine, John Grey Porter, A. M.	18	Kilmore, R. v. George Hay, Schomberg, A. B.	32
Drumcheeran, R. v. Henry Tuthill, A. M.	19	Kilskerry, R. v. John Gray Porter, A. M.	33
Dromore, R. v. Right. Hon. James Lord Viscount Lif- ford, L. L. D.	20	Magheracloony, v. St. G. Jas. Caulfield, A. M.	34
Drummully, R. v. J. Hast- ings, A. M.	21	Magheracross, R. v. John Irwin, A. B.	35
Drumsnatt, R. v. J. Fiddes, A. B.	22	Magheraculmony, R. v. Wm. Elliott	36
Ematris, R. v. Thos. Mon- sell, A. B.	23	Monaghan, R. v. Robert Montgomery, A. M.	37
Enniskillen, R. v. T. Smyth, D. D.	24	Mucknoe, R. v. Thomas, Len- drum, A. B.	38
Errigall, v. Ben. Hobart, A. B.	25	Rossary, R. v. Alex. Auch- inleck, A. B.	39
Findonagh, R. v. W. Athill, A. M.	26	Tedonagh, R. v. H. St. George	40
Galloon, R. v. J. B. Story, D. D.	27	Tehallen, R. v. Chas. Crook- shank, A. M.	41
Inniskeen, R. v. J. Blair Stir- ling	28	Templecarne, R. v. Rich. Babington, A. M.	42
Innismaesaint, R. v. Thomas Brooke Clarke, D. D.	29	Troy, R. v. Wm. Weir, A. B.	43
Killany, R. v. Sir Harcourt Lees	30	Tullycorbet, R. v. John Hus- sey Burgh, A. M.	44

# MEATH DIOCESE.

## *Bishops since the Reformation.*

William Walsh,	1554	William Moreton,	1705
Hugh Brady,	1563	John Evans,	1715
Thomas Jones,	1584	Henry Downes,	1724
Roger Dodd,	1605	Ralph Lambart,	1726
George Montgomery,	1610	Welbore Ellis,	1731
James Usher,	1621	Arthur Price,	1738
Anthony Martin,	1625	Henry Maule,	1744
Henry Lesly,	1660	Hon. Wm. Carmichael,	1758
Henry Jones,	1661	Richard Pococke,	1765
Anthony Dopping,	1681	Arthur Smyth,	1765
Richard Tennison,	1697	Henry Maxwell,	1766
Right Hon. Thos. Lewis, O'Beirne,			1798

## *Dean.*

Very Rev. H. Roper, D. D. of Clonmacnois.

Thomas De Lacey, A. M. Archdeacon, Meath.

## *Rural Deans.*

Rev. W. Shields, of Kells,	Hon. and Rev. G. Theobald
— Brab. Disney, of Slane,	Burke, of Clonard,
— G. Brabazon, of Duleek,	Geo. L. Gresson, of Mullingar,
— W. Peacocke, of Mayne,	Sam. Lucas, of Ardnurcher,
— W. H. Irwin, of Ratoath,	T. Widman Sterling, of Lough-
— Wm. Kellet, of Trim,	seudy,
— Cha. Browne, of Fore,	J. Fitzgerald, of Clonmacnois.

Right Worshipful Richard Buxton, Esq. L. L. D. Vicar General.

Rev. Arthur Rolleston, A. M. Surrogate.

George Brabazon, A. M. Register.

Rev. James Hamilton, Diocesan School Master.

## *Proctors.*

Samuel Foster, Esq.	Maurice Neligan, Esq.
Edward Elliott Chambers, Esq.	— Brabazon, Esq.

## *Parishes and Incumbents.*

Kells, R. Thos. De Lacy	1	Kilskyre, R. T. De Lacey, A. B.	5
Moynalty, R. W. Kellett,		Slane, R. Thos. Brownrigg	6
A. B.	2	Donoughpatrick, U. R. Geo.	
Newtown, U. R. W. Shields,		Connor	7
A. B.	3	Drakestown, R. Robt. Long-	
Kilmainhamwood, R. V.		field, A. B.	8
Thos. Forster, A. B.		Syddan, U. R. V. B. Disney,	
Vicar*	4	A. B.	9

\* A Mensal to the Bishop.

*Parishes and Incumbents.*

Nobber, P. C. J. Ellis, A. B.	10	Tryvet, U. v. Bigoe Henzill,	36
Enniskeen, P. C. Arthur Rol- lestone, A. B. Bp. R.	11	Dunshaughlin, U. v. Wm. Ir- vin, A. M.	37
Ardagh, P. C. Wm. Pratt, A. B. Bp. R.	12	Rathbeggan, R. v. Henry Ormsby, A. M. Vicar	38
Stackallen, U. R. G. Hard- man, A. B.	13	Ballymaglasson, R. T. Tucker, A. B.	39
Rathkenny, R. v. B. M'Gusty,	14	Dunboyne, R. v. Richard Hamilton, A. B.	40
Drumconragh, U. R. Dean Keatinge, D. D.	15	Trim, U. R. Wm. Elliott, A. B.	41
Innismott, R. v. G. Brabazon, A. R. Vicar	16	Rathcore, R. v. J. Roberts, A. B.	42
Duleek, R. v. Wm. Slesson, Hamilton, A. B. Vicar.	17	Moymett, R. Geo. Alley, A. B.	43
St. Mary's (Drogheda) Chas. Crawford, A. M. Vicar	18	Laracor, v. Blayney Irwine, A. M.	44
Colp, U. R. v. M. Morgan, Vic.	19	Athboy, U. R. v. Robert Tron- son, B. Vicar*	45
Julianstown, U. R. R. Shandy	20	Killoghonnogan, c. Arth. Conolly, A. B.	46
Ballygarth, R. J. Burdett, Rec.	21	Navan, U. R. D. A. Beaufort, L. L. D.	47
Painstown, Brinsley Nixon	22	Ardbraccan, U. R. R. Moore, A. M.	48
Kentstown, U. R. J. Toler, Rec.	23	Rathmolyon, R. v. Conway Benning, D. D.	49
Kilmoon, U. Thomas Fair- tlough, A. B. Rec.	24	Castlepollard, C. Browne, A. B.	50
Skyrne, U. v. Stephen Rad- cliffe, A. B. Rec.	25	Mayne, P. C. Rich. Vava- sor, A. B.	51
Assey, U. R. Mark Wainright A. M. Rec.	26	Castlecarr, U. R. J. T. Knipe, v.	52
Kilmessam U. v. D. C. Ing- ham, A. B.	27	Killalon, U. R. George Les- lie Gresson, A. B.	53
Taragh, U. v. William Henry Irvine, A. B.	28	Loughcrew, U. R. v. Moore Smith, A. B.	54
Galtrim, v. Barry M'Gusty, A. M.	29	Killeagh, P. C. Thos. O'Rourke,	55
Kilmore, R. J. Radcliffe, A. B.	30	Clonard, R. Hon. George Bourke	56
Raddonstown, U. R. Ponson- by Gouldsbury, A. M.	31	Castlejordan, v. John Digby	57
Balfeighan, R. Rich. Tron- son, A. B.	22	Killucan, R. Henry Wynne	58
Moyglare, v. Thos. Jones, A. B.	33	Grengidagh, R. John Digby, cur.	59
Agher, R. John Kellett, A. B.	34	Castlerickard, R. Wm. Pea- cocke, A. B.	60
Ratoath, U. v. R. Lancelot, K.		Rathurie, R. v. H. Wynne, A. B.	61
K. Cunningham, A. B. Vicar.	35		

\* The Primate of all Ireland is Rector of this Parish.

*Parishes and Incumbents.*

Kinnegad, P. C. Chas. O'Beirne	62	Newtonfertullagh, R. Henry	
Drumree, U. R. J. M'Causland	63	Rochefort, A. B.	81
Mullingar, U. R. v. Francis		Vestina, R. T. Robinson,	82
Lambert, A. B. Vic.	64	A. M.	
Rathconnel, U. v. Francis P.		Ballymore, P. C. Edward Do-	83
Winter, A. B.	65	novan	
Portlemon, J. Jephson, Rec.	66	Kilkenny West, R. William	
Stonehall, U. R. Thos. Lock-		Bryan, A. M.	84
wood, P. C.	67	Rathcondra, R. Frederic Aug.	
Multifarnan, R. Ponsonby		Potter A. M.	85
Gouldsbury, A. B.		Almoritia, U. R. Jas. Hamil-	86
Taghmom, R. Bond Hall	68	ton	
Delvin, U. R. v. Henry Fitz-		Forgnay, P. C. Jas. Moffatt	87
gerald	69	Churchtown, U. R. Roger	
Moylasker, U. R. Meade Den-		Ford, A. B.	88
nis, R.	70	Dysert, R. Stephen Rad-	89
Castlelasty, R. Sam. Lucas	71	cliff	
Clonfadforan, R. Hemsworth		Lemey, P. C. Daniel Ward,	90
Usher, A. B.	72	A. B.	
Kilbridepilot, R. Thomas		Clonmacnois, v. John Fitz-	91
Robinson, A. B.	73	gerald, A. B.	
Ardnurcher, R. v. H. Usher		Ballyloughloe, U. v. Thomas	92
A. B. Rec.	74	English, A. B.	
Clara, P. C. Skelton Gresson	75	Drumrany, P. C. J. Alexan-	93
Fercall, U. R. v. Thomas		der, A. M.	
Kemmis, A. R. Vicar	76	Athlone, R. v. James Wid-	94
Rahan, P. C. Francis Ennis,		man Sterling, A. B. Vicar	
A. B. cur.	77	Killegally, U. R. v. Henry	95
Kilbeggan, P. C. W. Mar-		Mahon, A. B. Vicar	
shall	78	Killnegamagh, R. v. H. Ma-	96
Durrow, P. C. Edw. Pepper,		hon A. B.	
A. B.	79	Reynagh, R. v. John Bur-	97
Tullamore, Cha. Pon. Goulds-		dett, A. B. Vicar	
bury, A. B.	80		

## DIOCESES OF DOWN, AND CONNOR.

*Bishops since the Reformation.*

John Merriman,	1568	Thomas Hackett,	1672
Hugh Allen,	1573	Samuel Foley,	1694
Edgard Edgeworth,	1593	Edward Walkington,	1693
John Charden,	1596	Edward Smyth,	1699
Robert Hunston,	1602	Carew Reynel,	1739
John Todd,	1606	John Ryder,	1743
James Dundas,	1616	John Whitcomb,	1752
Robert Echlin,	1613	Robert Downs,	1752
Henry Lesley,	1635	Arthur Smyth,	1753
Jeremy Taylor,	1660	James Trail,	1765
Roger Boyle,	1667	William Dickson,	1783
The Right Rev. Nathaniel Alexander,			1804

## DOWN DIOCESE.

*Dean.*

Hon. and Very Rev. William Annesley, L.L.D.

*Chapter.*

Robert Trail, Precentor,	Hamilton Morgan, Chancellor,
Lucas Waring, Treasurer,	John Dickson, Archdeacon.

*Prebendaries.*

William Boyd, of St. Andrew's Talbotstown,	William Ford, of Dunsport,
Rt. Worshipful & Rev. Snowden Cupples, L. L. D. Vicar General,	Rev. Thomas E. Higginson, Reg.

*Parishes and Incumbents.*

Down, U. R. Hon. W. Annesley	1	Donaghadee, v. Francis Hutchinson	15
Hillsborough, U. R. J. Dickinson	2	Newtownards, Imp. C. Mark Cassidy	16
Ballyphilip, U. R. Richard Radcliffe	3	Comber, Imp. C. G. Birch	17
Long Island, R. Richard Woolesly	4	Knockbreda, Mervyn Pratt	18
Kirkeel, U. R. Lucas Waring	5	Ballywater, U. v. Wm. Boyd	19
Inch, U. R. Robert Trail	6	Dundonald, R. R. M. Dillon	20
Dunsford, R. Wm. B. Ford	7	Tullynakill, John Gwynne	21
Rathmullin, v. Bernard Ward	8	Killmud, v. Fran. E. Lascelles	22
Killough, P.C. Robt. Stewart	9	Killmore, v. Tho. Ken. Bailie	23
Saintfield, v. Henry Woolesly	10	Grayabby, Imp. C. Henry Dillon	24
Killary, R. Arthur Forde	11	Hollywood, Imp. C. Wm. Holmes	25
Killlicagh, R. Peter Carleton	12	Maghera, v. James Maffett	26
Killinchy, R. Jas. Heweston	13		
Bangor, Impte. C. Stephen Dickson	14		



## CONNOR DIOCESE.

*Dean.*

Very Rev. Theophilus Blakely, of St. Saviour's Connor.

*Chapter*

Anthony Trail Archdeacon,	Richard Symmes, Precentor,
Wm. Trail, L.L.D. Chancellor,	Rev. David Duncan, Treasurer.

*Prebendaries.*

Charles Douglas, of Connor,	Rev. Wm. Dickson, of Rashackin,
John Gwynne, of Kilroot,	Rev. Step. Dickson, of Carnecastle.

Right Worshipful Rev. Snowden Cupples, D. D. Vicar General.  
 Edward Cupples, L. L. D. Surrogate.  
 Rev. Anthony Trail, Surveyor of Down.

*Parishes and Incumbents.*

Carrickfergus, U.R. Theophilus Blakely, A. M.	1	Templepatrick, R. A.C. Macartney	26
Inver, U. R. John Dobbs, P. C.	2	Layde, R. William Lindsay	27
Larne, P.C. John Dobbs	3	Ballintoy, R. Robert Trail	28
Billy, v. Thos. Babington	4	Island of Raghlin, R. James Moore	29
Ballyclug, U. v. Richard Babington	5	Dunaghy, R. Wm. Mayne	30
Arnoy, U. v. Rich. Russell	6	Duncan, U. v. W. George Macartney	31
Donigor, U. v. Edw. Roe	7	Cranfield, R. Robert M'Culloch, c.	32
Miltown, U. v. Wm. Hawkey	8	Drumman, v. Chas. Henry Crookshank	33
Ramoran, U. v. Chas. Hill	9	Killead, v. Bernard O'Donovan	34
Glenarm, U. v. John Hodges	10	Ballylinny, U. v. Sam. Smith	35
Ballymoney, R. Rich. Symmes	11	Lisburn, R. Snow. Cupples	36
Tulloghore, R. Ch. Culton, c.	12	Magheromeck, U. v. P. H. Fletcher	37
Dunluce, v. Charles M'Daniel Stewart	13	Aghagallen, Arthur Forde, c.	
Agherton, U.R. Dan. Duncan	14	Glenavy, U. v. Edw. Cupples	39
Kilroot, U. R. John Gwynne	15	Camlin, v. Edw. Cupples c.	40
Rashackin, v. R. Wm. Dickson	16	Ballinderry, v. John Connor	41
Fenvoy, R. Jas. Greene, c.	17	Derryaghy, v. Philip Johnston	42
Connor, U. R. Chas. Douglas	18	Maragall, v. Francis Patten	43
Solar, U. R. Hugh Wilson, c.	19	Lambeg, R. Lord Bishop	44
Aghoghill, R. Henry Leslie	20	Belfast, v. Edward May	45
Carnecastle, U.R. Ste. Dickson	21	Drumbeg, R. Archd. Dixon	46
Ballycor, U. R. M. Gouch,	22	Ballycastle Chapel, Luke Connolly	7
Colerain, R. Edward Harvey	23		
Skerry, U.R. George Macartney, L.L.D.	24		
Antrim, U. v. George Macartney, L. L. D.	25		

## DIOCESE OF DERRY, D. F.

*Bishops since the Reformation.*

George Montgomery,	1605	Charles Hickman,	1702
Brutus Babington,	1610	John Hartstonge,	1713
John Tanner,	1613	St. George Ashe,	1716
George Downham,	1616	William Nicholson,	1718
John Bramhall,	1634	H. Downes,	1726
George Wild,	1660	Thomas Bundle,	1734
Robert Mossom,	1666	Carew Reynell,	1743
Michael Ward,	1679	George Stone,	1745
Esekiel Hopkins,	1681	Wm. Barnard,	1747
William King,	1690	Honourable F. Hervey,	1768
Hon. and Right Rev. Wm. Knox, 1803			

*Dean.*

Very Rev. John Hume,  
Thomas T. Aveling, Archdeacon.

*Prebendaries.*

Hon. and Rev. Charles Knox, of Moville.  
Rev. Francis Gouldsbury, of Cumber.  
Rev. Peter Carleton, of Aghadowy.

Right Worshipful and Rev. Samuel Lair Montgomery,  
L. L. D. Vicar General.

Richard Babington, Surrogate.  
Sir James Galbraith, Bart. Register.  
Wm. Camac, Esq. D. Reg.

*Proctors.*

Peter M'Donough, Caldwell Clarke, Hugh Nesbitt,  
Roger Murray, Abraham Crookshank, Robert Miller,  
James Gregg, John Shannon,  
Rev. John Knox, Diocesan School Master and Librarian.

*Parishes and Incumbents.*

Templemore, John Hume	1	Bovevagh, R. John Hervy	8
Ardstraw, R. G. Fitzgerald	2	Bannagher, U.R. Alex. Ross	9
Aghanlove, R. Jas. Garraway	3	Dungiven, v. Wm. John Pat-	
Aghadowy, R. Thos. Paul	4	terson c.	10
Badony Upper, R. W. Ma-		Ballyscullen, R. T. Spots-	
gee	5	wood	11
Badony Lower, R. Henry		Ballymascreen, R. Gardner	
Stewart	6	Young	12
Balteagh, R. Archibald Ro-		Culdaff, R. Edw. Chichester	13
bert Hamilton	7	Cloncha, R. Edw. Chichester	14

*Parishes and Incumbents.*

Clonmany, R. Abr. Hamilton	15	Killcarrigan, R. William Bryan	38
Clondermoth, R. Dean Hume	16	Leekpatrick, R. Francis Brownlow	39
Camus (juxta) Morne, R. Stewart Hamilton	17	Langfield Upper, R. Thos. Ellison	40
Cappagh, Dean Magee	18	Langfield, Lower, R. Sam. L. Montgomery	41
Clonleigh, R. Aver. Daniel	19	Moville, Upper, R. Hon. Chas. Knox	42
Cumber Up. F. Gouldsbury	20	Moville, Lower, Thomas Hamilton	43
Cumber Lower, R. Richard Babington	21	Maghera, R. Clotworthy Soden	44
Camus (juxta) Bann Harrison Balfour	22	Termonamongan, R. Rich. Hawkshaw	45
Desertegny, R. Everard Patterson	23	Tamlaght Finlagan, R. Sir H. Hervey Aston Bruce, Bt.	46
Donagh, R. Geo. Marshal	24	Tamlaghtlard, David Christie	47
Donaghmore, R. Nich. Spence	25	Tamlaght O'Crilly, R. J. Jones	48
Donaghedy, R. Andrew Hamilton	26	Termoneeny, R. Aud. Fanning	49
Drumraght, R. Robert Burrows	27	Urney, R. Hon. Charles Knox	50
Drumachose, R. Eli. Thackery	28	Fahan, P. C. And. Coehran	51
Dunboe, R. Trefusis Lovell	29	Tamlagherilly, P. C. J. Torrens	52
Desertoghill, R. Oliv. M'Cauley	30	Derg, P. C. Arch. Hamilton	53
Desertmartin, R. C. Colthurst	31	Burst, P. C. Conyngham Porter	54
Erigall, R. Geo. V. Sampson	32		
Fahan, R. Jas. S. Knox	33		
Faughanvale, R. Dean Hume	34		
Killowen, R. Robert Haslett	35		
Kilrea, R. John Waddy	36		
Killileagh, R. Hume Lawder	37		

## RAPHOE.

*Bishops since the Reformation.*

George Montgomery,	1605	Thomas Lindsay,	1713
Andrew Knox,	1611	Edward Synge,	1714
John Lesly,	1633	Nicholas Forster,	1716
Robert Lesly,	1661	William Barnard,	1744
Ezekial Hopkins,	1671	Philip Turisden,	1747
William Smith,	1681	Robert Downes,	1753
Alexander Carnecross,	1693	John Oswald,	1763
Robert Huntington,	1701	James Hawkins,	1780
John Pooly,	1702		

The Right Hon. and Right Rev. Lord John Beresford, 1807

*Dean.*

Very Rev. Richard Allott, D. D.

Michael Kearney, D. D. Archd.

*Prebendaries.*

John Alcock, Drumhome	Alexander Montgomery, Inver.
William Smith, Killymard	Henry Usher, Clondahorky

*Rural Deans.*

John Usher, Raymochy	William Smith, Killymard
Henry Maturin, Clondevadogue	George Homan, Aughnahunshon
Samuel Law, Gartan	John Ellison, Raymunterdony
Alexander Montgomery, Inver	Abraham Hamilton, Donegal
Edward Stopford, Killybegs	

*Consistorial Court.*

Right Worshipful and Rev. John Alcock, Vicar General	Robert Ball, Surrogate
Rev. Samel Law, Register	Lewis Walker, Esq. Dep. Reg.

*Proctors.*

John Laird	John Chambers.
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*Parishes and Incumbents.*

Faughboyne, R v Thos. Pemberton	1	Kilmacrenan, R v Anthony Hastings	10
Raymochy, R v John Usher	2	Raymunterdony, R v. John Ellison	11
Killea, R v John Harris	3	Tullaghbigley R v Evans Jenkiu	12
Conwall, R v Joseph Stopford	4	Gartan, R v Samuel Law	13
Aughnahunshon, R v Geo. Homan	5	Drumhome, v John Alcock	14
Tullaghagnish, R v. Michael Kearney	6	Donegall, v Abra. Hamilton	15
Clondevadogue, R v Hen. Maturin	7	Killbarron, v. Henry Major	16
Mevagh, R v Christ. Russel	8	Killymard, R v Wm. Smith	17
Clondahorky, R v Hen. Usher	9	Inver, R v Alex. Montgomery	18
		Killaghtee, R v John Irwin	19

*Parishes and Incumbents continued.*

Inniskeel R. v. John Barrett	20	Templecrone, R. v. Alexander	
Killybeggs, R. v. Ed. Stopford	21	Montgomery	24
Killcar, R. v. Jas. Hamilton	22	All Saints, P. C. Wm. Simpson	25
Glencollumbkill, R. v. Thomas		Chapel of Ease at Ardara, P. C.	
Roulston	23	John Crawford	26

*Diocesan School Masters.*

John Irwin, 1st Master	James Irwin, 2d Master
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**KILMORE DIOCESE.**

John Garvey,	1385	Edward Whetenhal,	1699
Robert Draper,	1603	Timothy Godwin,	1713
Thomas Moygne,	1612	Josiah Hort,	1727
William Bedell,	1629	John Cradock,	1757
Robert Maxwell,	1643	Dennis Cumberland	1772
F. Marsh,	1672	George Lewis Jones	1774
William Sheridan	1681	William Foster,	1790
William Smith,	1693	Hon. Charles Broderick	1796
		Right Rev. George De La Poer Beresford	1801

*Dean.*

The Very Rev. Wm. Magennis, Dean

John Caulfield, D. D. Archdeacon.

*Consistorial Court.*

Right Worshipful Gervais Parker Bushe, L. L. D. Vicar General	
Joseph Druitt, Surrogate	John Beresford, Register
Wm. Erskine, Esq. Dep. Reg.	John Pollock, Esq. Proctor.

*Parishes and Incumbents.*

Killmore, U. Wm. Magennis	1	Lavy, v. Thomas Sneyde	17
Cavan, U. v. Henry Wynne	2	Lurgan, R. v. John Rolly	18
Castleterra, R. v. Hon. Geo. Gore	3	Castlerahan, R. v. Henry Fitzgerald	19
Bellurbet, R. v. Rich. Wynne	4	Kildallon, R. v. Wm. Meara	20
Drumlane, v. Wm. Magennis	5	Innismagrath, v. Wm. Johnstone	21
Tomregan, R. v. Rich. Brooke	6	Killishandra, R. v. Wm. Hales	22
Drumgoon, R. v. Edw. Lucas	7	Carrigallon, v. Hon. Jas. Agar	23
Killersherdeney, v. Cri. Irwin	8	Templeport, U. R. v. Wm. Bushe, A. M.	24
Ashfield, P. C. Joseph Walsh	9	Outragh, v. Francis Percy	25
Drung, U. R. v. Tho. Cradock	10	Kinawley, R. v. Jas. Langrishe	26
Kildrumferton, v. Tho. Skelton	11	Killasher, U. R. v. Charles Cobbe Beresford	27
Shircock, R. v. Hugh Montgomery	12	Kelinagh, v. John Clarke	28
Pailborough, R. v. Joh. Gumly	13	Manorhamilton, v. J. Leahy	29
Knockbride, R. v. Josias Erskine	14	Rosinvere, v. Fran. Sanderson	30
Mallough, v. Arnold Cosby	15	Drumlease, v. Nich. Herbert	31
Dean, v. Joseph Druitt	16	Killargue, v. John Stephens	32



## DROMORE DIOCESE.

*Bishops since the Reformation.*

John Todd,	1606	Henry Maule,	1731
Theophilus Buckworth,	1613	T. Fletcher,	1744
Robert Lesly,	1660	Jemmet Browne,	1745
Jeremy Taylor,	1661	George Marlay,	1745
George Rust,	1667	John Oswald,	1763
Essex Digby,	1670	Hon. Henry Maxwell,	1765
Capel Wiseman,	1683	Wm. Newcome	1766
Tobias Pullen,	1695	James Hawkins,	1766
John Sterne,	1713	Hon. Wm. Beresford,	1780
Ralph Lambert	1717	Thomas Percy,	1782
Charles Cobbe,	1726	George Hall,	1811
Right Reverend John Leslie,			1812

*Dean.*

Very Rev. James Mahon.

*Chapter*

Hon. and Rev. Pierce Meade,	Bouhey Wm. Dolling, Precen-
Archdeacon	tor
John Davis, Chancellor	Rev. Henry Maxwell, Treasurer.

*Prebendaries.*

Rev. Hannington Elgee Boyd, Prebendary of Drumaragh.

*Consistorial Court.*

Right Worshipful and Rev. Thos. Beatty, L. L. D. Vic. Gen.	
Oliver Brush, Esq. Register and Seal Keeper,	H. E. Boyd, Surrogate Wm. Haddock, Apparitor.

*Proctors.*

Robert Dickson and Thomas Arnold, Esquires.

Francis Burrowes, Diocesan School Master.

*Parishes and Incumbents.*

Dromore, R. Henry Maxwell	1	Drumballyroney, v. the Dean	
Donoughmore, R. Lord Prim-		v. Thomas Tighe	9
ate, v. Brabazon Smith	2	Donoghcloney, R. Hon. Pierce	
Magheradroll, R. Ld. Bp. of		Meade	10
Dromore, v. James Forde	3	Magherally, R. The Dean, v.	
Killbroney, R. Ld. Bp. Dro-		Michael Sampson	11
more, v. Thomas Ross	4	Segoe, R. Archdn. of Dromore	12
Aghedarg, R. The Dean of		Same, v. Stewart Blacker	13
Dromore, v. Jos. M'Corm-		Moyntaglis, R. The Archdea-	
mick	5	con, v. Thomas Radcliffe	14
Seapattrick, R. The Dean, v.		Clonallon, R. John Davies	15
Francis Burrowes	6	Drumgath, R. Chancellor, v.	
Tullylish, R. The Dean, v.		H. W. Waring	16
Charles Hamilton	7	Magheralin, R. Bouhey Wm.	
Drumgooland, R. v. Thos.		Dolling	17
Tighe	8	Annahilt, R. John Duboirdeu	18

*Parishes and Incumbents continued.*

Shankill, R. H. W. Waring	19	Anacloan, R. Hon. Pierce	
Drumaragh, R. v. H. E. Boyd	20	Meade	23
Garvaghy, R. H. E. Boyd	21	Moir, R. John Bradshaw	24
Same, v. Thomas Beatty, Vic.		Clanduffe, v. Charles Boyd	25
Gen.	22	Aghalee, Philip Fletcher	26

**DUBLIN AND GLANDELAGH.**

*Archbishops since the Reformation.*

George Browne,	1535	William King,	1702
Hugh Curwin,	1555	John Hoadly,	1729
Adam Loftus,	1567	Charles Cobbe,	1742
Thomas Jones,	1605	Hon. W. Carmichael,	1765
Lancelot Bulkely,	1619	Arthur Smith,	1766
James Margetson,	1660	John Craddock,	1772
Michael Boyle,	1663	Robert Fowler,	1778
John Parker,	1678	Charles Agar, Earl of Nor-	
Francis Marsh,	1681	manton	1801
Narcissus Marsh,	1694		
His Grace Euseby Archbishop of Dublin,			1802

*Dean of Christ-Church.*

Right Hon. and Right Rev. Lord Bishop of Kildare.

*Chapter.*

Rev. John Robinson, Precentor	Dean Richard Allott, Treasurer
— Edw. Herbert, Chancellor	James Saurin, Archd. of Dublin

*Prebendaries.*

Rev. Richard Graves, D. D. S. F. T. C. D. of St. Michael's,
— John Rowley, A. M. of St. Michan's,
— Thomas Smyth, L. L. D. of St. John's.

*Vicars Choral.*

Rev. Charles Graydon Osborne,	Mr. John Spray
Dean's Vicar	Sir John Stephenson, Mus. Doc.
— Thomas Palmer	John Parkinson, Mus. Doctor.
Mr. Thomas Mathews	

Organists, Dr. Laurence Doyle and Mr. Wm. Warren.

*Stipendiaries.*

Samp. Carter, Mus. Doc.	Mr. Edw Murray,	Mr. Humphry Bevan,
Mr. Robert Hooper	— Wm. Maley	— David Weyman
Stewart to the Dean & Chapter of Christ Church,	Rev. C. G. Osborne.	

Registers and Law Agents. Messrs. Harris and Bryan.

*Dean of St. Patrick's.*

Very Rev. John William Keatinge, D. D.

*Chapter.*

- Hon. and Rev. Richard Ponsonby, A. M. Precentor,  
 Rev. Hosea Guinness, L. L. D, Chancellor,  
 — Thomas Smith, L. L. D. Treasurer,  
 — James Saurin, D. D. Archdeacon of Dublin,  
 — James Langrishe, A. M. Archdeacon of Glandelagh.

*Prebendaries.*

- |   |   |
|---|---|
| His Grace Euseby, Lord Archb.<br>of Dublin, Preb. of Cullen | Rev. Crinus Irwin, A. M. of Tas-<br>sagard          |
| Rev. Thomas Craddock, L. L. B.<br>of St. Audeon's           | — George Connor, A. M. of<br>Castleknock            |
| — Hen. Lomax Walsh D. D. of<br>Swords                       | — Thomas Tisdall, A. M. of<br>Maynooth              |
| — Robt. Bealis Dealtry, L. L. D.<br>of Wicklow              | — John Lewis, A. M. of Howth                        |
| — Latham Coddington, A. M.<br>of Timothan                   | Hon. and Rev. John Pomeroy,<br>A. M. of Monmahenock |
| — John Grant, A. M. of Kil-<br>mactalway                    | Rev. Th. Radcliffe of Clonmethan                    |
| — Hon. Edmond Knox, of<br>Rathmichael                       | John Bradshaw, A. M. of<br>Tipperkevin              |
| — Robert Truel D. D. of Mul-<br>lahithart                   | — Edward Ryan. D. D. of Do-<br>noughmore            |
| — Hill Benson, A. M. of Rath-<br>more                       | — Michael Sandys, A. M. of<br>Stagonil              |
|   | — William H. Irvine, A. M. of<br>Yagoe              |

*Petty Canons.*

- |                         |                        |
|-------------------------|------------------------|
| Rev. R. Handcock, D. D. | Rev. Roger Ford, A. M. |
| — Hon. Maurice Mahon    | — Geo. Cotton, A. M.   |

*Vicar's Choral.*

- Rev. Thomas R. Craddock, L. L. B. Dean's Vicar, Marsh's Li-  
 brary.  
 — Robert Handcock, D. D. Chantor's Vicar  
 — Hon. Maurice Mahon, A. M. Chancellor's Vicar  
 — Hen. Fitzgerald, A. M. Treasurer's Vicar  
 — Crinus Irwin, Archdeacon of Dublin's Vicar  
 Mr. Robert Hooper, Archdeacon of Glandelough's Vicar  
 Langrish Doyle, Music. Doctor, Prebendary of Sword's Vicar  
 John Parkinson, Music. Doctor, Prebendary of Wicklow's Vicar  
 Mr. Thos. Matthews, Prebendaries of Yagoe & Mullahithart's  
 Vicar  
 Sir John A. Stephenson, Knt. Music. Doctor, and Mr. Humphrey  
 Bevan, Vicars of the Prebendaries of Howth and Clonmethan.  
 Mr. John Spray, Vicar of the Prebendaries of Dunlavin and  
 Maynooth.

*Vicar's Choral continued.*

Sampson Carter, Music. Doctor, and Mr. David Weyman, Vicars of the Prebendaries of Castleknock and Rathmichael.

Register, W. D. Rooke, Esq. Harcourt-street.

*Primate Narcissus Marsh's Library.*

Librarian, Rev. Thomas Cradock, L. L. D.

Assistant do. Thomas R. Cradock, A. M.

Open from 11 'till 3 o'clock each day, Sunday excepted.

*Rural Deans.*

Hill Benson, of Rathmore

Hon. Edmond Knox, of Bray.

Segar Stewart Trench of Swords

*Consistorial Court.*

Right Hon. and Right Worshipful Patrick Duigenan, L. L. D.

Vicar General

Rev. John Lewis, Surrogate

Thomas Clarke, Esq. Deputy

Rev. Cha. Cobbe Beresford, Reg.

Register

*Proctors.*—Wm. Walker, John Cooke Rogers, Thomas John Knox, Thomas Tilly, John Hawkins and Register to the Court of Prerogative, John Swift, H. Fred. Stock, Beresford Worthington, Folliatt T. Mostyn, Geo. Beatty.—Examiner, Matthew Hagarty.

*Parishes and Incumbents.*

St. Michael's, R. Rich. Graves	1	Swords, v. Segar Stewart	
St. Michan's, R. John Rowley	2	Trench	20
St. John's, R. Thomas Smyth	3	St. Ann's, v. Hon. John Po-	
St. Mary's, R. Wm. Dobbins	4	meroy	21
Finglass, v. Same	5	Castledermot, v. v. Same	22
St. Thomas's, R. Ar. M'Guire	6	St. Catherine's, Arthur Knox	23
St. George's R. Wm. Bushe	7	St. James's, v. James Watters	24
St. Paul's, R. Samuel Murray	8	St. Matthew (Ringsend) Ch.	
St. Nicholas (Within), P. C.		Robert Ball	25
John Bradshaw	9	Grangegormman Manor, P. C.	
St. Werburgh's, R. Hosea		Henry Campbell	26
Guinness	10	St. Patrick's French Church	
St. Andrew's, v. Wm. Bourne	11	John Letablere	27
St. Mark's, v. Crinus Irwin	12	Portmarnock, P. C. H. Mun-	
Glassnevin, P. C. Same	13	roe	28
St. Nicholas (Without), P. C.		Garristown, v. Same	29
Latham Coddington	14	Cloghran, R. Jno. Hughes	30
St. Luke's, P. C. Wm. O'Con-		Donabate, v. William Ha-	
nor	15	milton	31
Donoughmore, v. Edw. Ryan	16	St. Donlough's, P. C. William	
St. Peter's v. v. James Saurin	17	Gorman	32
Kilgobbin, P. C. Matthew		Killsalaghan, v. Chas. Milley	
Campbell	18	Doyle	33
St. Bridget's, P. C. Peter Le-		Santry, v. Thomas Smyth	34
fanu	19	Howth, v. R. John Lewis	35

*Parishes and Incumbents, continued.*

Clonmethan, U. R. Rich. Rad-cliff	36	Powerscourt, v. Mich. Sandys	63
Hollywood, v. Thos. Baker	37	Wicklow, U. v. Robert Bealis	
Lusk, v. Alex. Staples, jun.	38	Dealtry	64
Balrothery, v. Fran. Baker	39	Dunganstown, v. Same	65
Baldungan, R. Chr. Robinson	40	Rathdrum, R. Rich. Powell	66
Balscadden, v. Wm. Blundell	41	Derrylossory, U.P. C. Lambert	
Holmpatrick, C. Wm. H. Johnson	42	Hempenstall	67
Castleknock, U. Geo. Connor	43	Castle M'Adam, U. R. Sir Tho. Forster, Bart.	68
Chapelizod, U. v. Hosea Guinness	44	Arklow, U. R. v. Hen. Lambert	
Coolock, v. Henry Moore	45	Bayley	69
Raheny, R. Fras. Fox	46	Ballintemple, R. Thos. Spotswood	70
Clontarf, R. Charles Molloy	47	Inch, U. R. v. Skeffing. Preston	71
Drumcondra, P. C. Jas. Cramar	48	Hollywood, R. v. Same	72
Newcastle, v. Jas. Langrishe	49	Ballymore, U. v. Bolling. Ayres	73
Condalkin, U. v. John Grant	50	Donard, U. R. Arth. Conolly	74
Rathcoole, U. v. Tho. Hayden	51	Rathmore, U. v. Hill Benson	75
Tallaght, v. U. Tho. Goff	52	Blessington, v. Same	76
Crumlin, P. C. Roger Forde	53	Dunlavin, v. Hen. King	77
Kilmacud, U. P. C. Edw. Beatty	54	Kilcullen, U. P. C. Kildare Burrows	78
Leixlip, U. v. Edw. Berwick	55	Nicholastown, U. v. Dean Trench	79
Celbridge, U. v. Patrick Sands	56	Kilberry, v. Thos. Kingsbury	80
Maynooth, U. v. Nich. Ashe	57	Timolin, U. v. Latham Coddington	81
Taghadoo, v. Henry Savage	58	Kinneagh, v. John Bayley	82
Bray, U. R. v. Hon. Edmond Knox	59	Narraghmore, R. v. John Torrens	83
Delgany, U. R. James Dunne	60	Fontstown, R. v. John Baggot	84
Newcastle, U. R. Sing. Harpur	61		
Newcastle, U. v. Tho. Brownrigg	62		



# KILDARE DIOCESE.

## *Bishops since the Reformation.*

Thomas Leverous,	1554	Anthony Dopping,	1678
Alexander Craik,	1560	William Moreton,	1681
Robert Daly	1564	Welbore Ellis,	1705
Daniel Neylan,	1583	Charles Cobb,	1731
William Pillsworth,	1604	George Stone,	1743
Robert Usher,	1635	Thomas Fletcher,	1745
William Golbourn,	1644	Richard Robinson,	1761
Thomas Price,	1660	Charles Jackson,	1765
Ambrose Jones,	1667	George Lewis Jones	1790

Right Honourable and Right Reverend Charles Lindsay, 1804

## *Dean.*

Very Rev. Thomas Trench.

## *Chapter.*

William Maunsell, Precentor and Archdeacon	William Cox, 1st Canon
Arthur M'Guire, Chancellor	John Grant, 2nd Canon
Dean John Bayly, Treasurer	Francis M'Guire, 3rd Canon
	Ralph Dillon, 4th Canon

## *Prebendaries.*

Dean, Preston, Lulliamore	Ralph Dillon, Castropetre
William Bourne, Rathangan	John Digby, Geashill
William Cox, Nurney	Walter Bagot, Harristown
Joseph Wilson, Ballysonan	

## *Consistorial Court.*

Right Worshipful Bertram Midford, Vicar General	Messrs. Fitton & Greene, Registers.
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## *Parishes and Incumbents.*

Tully, (Preceptory of) Lord Bishop of Kildare	1	Bodenstown, v. Hen. Boyde	9
Castlecarberry, v. Ch. Palmer	2	Timahoe, R. Patrick Sandys	10
Kilcock, v. Archb. Douglas	3	Bridechurch, v. R. Simon Digby	11
Ballynefeagh, v. Hon. Geo. Theob. Bourke	4	Kilmaoge, R. v. Dean Preston	12
Kill, v. Edward Herbert	5	Feighcullen, R. Thos. Stack	13
Clane, v. Matthew West	6	Old Connell, R. v. Cha. Eustace	14
Donedeia, R. v. Vacant	7		
Naas, v. James Slator	8		

*Parishes and Incumbents continued.*

Sherlockstown, R. Anth.		Castropetre, R. Ralph Dillon	27
Jones	15	Same, v. William Grattan	28
Killishy, R. Arthur M'Guire	16	Kilclonfert, R. The Dean	29
Carnalloway, R. v. Archibald		Same, v. William Grattan	30
Douglas	17	Ballycommon, R. v. William	
Rathangan, R. v. Wm. Bourne	18	Chamberlayne	31
Pollardstown, R. Thom. Tisdall	19	Killaderry, v. Dr. Wm. Ould	32
Monasterevan, P.C. Wal. Bagot	20	Killeighy, R. Dr. Wm. Ould	33
Nurney, U. R. v. William Cox	21	Same, v. John Webb	34
Ballysax, R. v. William Tew	22	Geashill, R. v. John Digby	35
Ballysonan, U. R. v. Jos. Wilson	23	Oregan, U. v. Tho. Pigott	36
Ballyburly, U. R. Wm. Geo. Wakely	24	Lea or Lay, v. Wm. Maunsell	37
Kilrenny, v. Charles Graydon		St. Paul's, Portarlinton, Ch. John Vignoles	38
Osborne	25	Coolbanagher, U. R. Robert Vicars	39
Clonsast, R. v. John Grant	26	St. Michael, Portarlinton Ch. Richard Clarke	40

OSSORY DIOCESE.

*Bishops since the Reformation.*

Jno. Bale,	1542	Edward Tenison,	1731
Jno. Thonory,	1553	Charles Este,	1735
Christopher Gafney,	1567	Anthony Dopping,	1740
Nicholas Walsh,	1577	Michael Cox,	1743
John Horsfall,	1586	Edward Mourice,	1754
Richard Dean,	1609	Richard Pocock,	1756
Jonas Wheeler,	1613	Charles Dodgson,	1765
Griffith Williams,	1641	William Newcome,	1775
John Parry,	1672	John Hotham,	1779
Benjamin Parry,	1677	Hon. Wm. Beresford,	1782
Michael Ward,	1678	Tho. Lewis O'Beirne,	1794
Thomas Otway,	1679	Hugh Hamilton,	1798
John Hartstong,	1693	John Kearney,	1808
Sir Thomas Vesey,	1714		
Right Reverend Robt. Fowler,			1813

*Dean.*

Hon. and Very Rev. Joseph Bourke, D. D.

*Chapter.*

Wm. Armstrong, A.M. Precentor	John Kearney, Chancellor
George Vesey, D. D. Treasurer	Paul Helsham, L. L. D. Archd.

*Prebendaries.*

Hans Caulfield, A.M. Kilmanagh	Anthony Pack, L.D.D. Blackrath
Richard Butler, D. D. Mayne	Robert Saunderson, A. M. Tas-
James Meara, A. M. Aghorre	coffin
James Jones, A. M. Killamerry	

*Consistorial Court.*

Right Worshipful Paul Helsham, L. D. D. Vicar General.

*Proctors.*

Edward Dunroche, Esq.	Register, Wm. Hardford, Esq.
John Walshe, Esq.	Deputy, Wm. Grace, Esq. Office
	Kilkenny.

*Parishes and Incumbents.*

Fartagh, R. v. John Wick	1	Offerlane, v. Sam. Murphy	8
Aghore, v. James Meara	2	Aghavoe, R. Hon. and Rev.	
Attier, v. R. Arthur Vesey	3	Joseph Bourke	9
Attanagh, R. Tho. H. Kearney	4	Aghavoe, v. John Morris	10
Rosconnell, R. Same	5	Sheirke, v. James Rogers	11
Seirkyran, v. Thos. Jackson	6	Donoghmore, R. v. Jam. Sau-	
Offerlane, R. Dean & Chap-		rin	13
ter	7	Kildelgy, R. John Carey	14

*Parishes and Incumbents continued.*

Dungarvan, R.v. Peter Roe	15	Clonmore, R. v. Marc.	
Kilfane, U. Paul Helsham		M'Causland	49
Thomastown, U. Alex. Hamilton	16	Rower, R.v. John Kearney	41
Knocktoffer, U. Hans Hamilton	17	Roshercon, U. Thos. Wallis	42
Fiddown, U. Jos. Sandys	18	Listerling, R. v. Jas. Adam	43
Kilmanagh, Preb. Hans Caulfield	19	Ker	44
Callan, U. Geo. Stephenson	20	Ennistiege, U. Fran. W. Flood	45
Burnchurch, U. Rich. Butler	21	Kilcuilliheen, R. Wm. Dennis	46
Tascoffin, Preb. Robt. Sanderson	22	Dysert v. Vicars Choral	47
Kells, U. Thomas Kemmis	23	Odogh, R.v. Sterne Ball	48
Rathdowny, R.v. Marc. Monk	24	Dunmore, U. Fra. Saunderson	49
Bordwell, R. v. Robert Alexander	25	Castlecomer, R. James W. Ormsby	50
Rathsaran R. Fran. G. Despard	26	Mothell, R. v. Samuel Thomas Roberts	51
Aghamacart, U. Edw. Price	27	Kilmocar, v. John Carey	52
Killermogh, R. v. Geo. Hamilton	28	Blackrath, Preb. Anth. Pack	53
Durrow, R. v. John Stone	29	Eirke, R.v. John B. Ridge	54
Mayne, Preb. Rich. Butler	30	Urlingford, R.v. Dn. & Chapt.	55
Castlelane, U. Thos. Maunsell	31	Rathlogan, R. Same	56
Dunkit, U. Edward Hunt	32	Jerpoint, v. John Orr	57
Kilmacow, R. v. Edw. Carr	33	Kilamery, Preb. James Jones	58
Rathkyran, R. Dean & Chapter	34	St. Catherine, Callan, chap. Ed. Herbert	59
Same, v. Vicars Choral	35	Rathcool, U. v. Robert C. Armstrong	60
Polervan, U. Francis Newport	36	St. Mary's, R. Peter Roe	61
Aglishmartin, R. Arth. Conolly	37	Clarah, U. v. Robt. Shaw	62
Ballytasney, R. v. Robert Robinson	38	Inchiolohane, U.v. Joh. Kearney	63
	39	St. Canice, U.v. Vicars Choral	64
		Gowran, v. John B. Ridge	65
		St. Patrick. R. v. The Dean	

# FERNS DIOCESE.

## *Bishops since the Reformation.*

John Devereux,	1566	Edward Synge,	1733
Hugh Allen,	1582	Geo. Stone,	1740
Robert Grave,	1600	Wm. Cotterell	1743
Nicholas Stafford,	1600	Robert Downes,	1744
Thomas Ram,	1605	John Gernet	1752
George Andrew,	1635	Hon. Wm. Carmichael	1758
Robert Price	1660	Thomas Salmon	1758
Richard Boyle,	1666	Richard Robinson	1759
Narcissus Marsh,	1682	Charles Jackson,	1761
Bartholomew Vigors,	1690	Edward Young,	1765
Josiah Hort,	1721	Hon. Joseph Bourke,	1772
John Hoadley,	1727	Walter Cope,	1782
Arthur Price,	1729	Euseby Cleever	1789
Hon. and Right Rev. Percy Jocelyn,			1807

## *Dean.*

Very Rev. Peter Browne.

## *Chapter.*

Rev. Henry Wynne, Precentor,	Rev. Wensley Bond, Treasurer,
— Thos. Eastwood Chan- cellor,	— Edw. Barton, Archdeacon.

## *Prebendaries.*

Rev. Thos. Goff, of Kilrane,	Rev. Wm. Waller, Kilrush,
Hon. and Rev. Lorenzo, Hely Hutchinson, Coolstuff,	— Rev. Roger Owen, Tomb,
Rev. John Kennedy, Feathard,	— Mark Charters, Clone,
— Hen. St. Eloy, Edermine,	— Thomas Handcock, White- Church
Rev. Simon Little, Taghmon,	— Rich. H. Symes, Kilcornon.

## *Rural Deans.*

Archdeacon Edward Barton,	John Elgee, Wexford,
Old Ross,	Alexander M'Clintock, New- town-Barry
Roger Owen, Gorey,	Thos. Ott. Moore, Carnew.
Thomas Handcock, Feathard,	

## *Consistorial Court.*

Right Honourable and Right Worshipful P. Duigenan, L. L. D  
Vicar General,  
John Elgee and Frederick Draffen, Surrogates.

## *Proctors.*

Thomas Richard, Thomas Jones, Esqrs.  
Rev. John Montgomery, Diocesan School-Master.



*Parishes and Incumbents.*

Dean Peter Browne	1	Mulrankan, U. R. Thomas	
Templeshambo, R. Henry Wynne	2	Gore	25
Kilscoran, U. R. Henry Bate Dudley	3	Tomhaggard, U. R. Thomas Gore	26
Leskinfere, U. R. Wensley Bond	4	Carne, R. v. Rich. Bevan	27
Adamstown, U. R. Edw. Barton	5	Killinick, U. R. Wm. Hughes	28
Kilrane, R. Thomas Goff	6	Kilkevan, U. R. Joseph Miller	29
Coolstuffe, R. Joseph Lendrum	7	Duncormuck, U. R. Ralph Boyd	30
Edermine, U. R. Henry Saint Eloy	8	Killann, R. Walter Hore	31
Taghmon, U. R. Simon Little	9	Castle Ellis, U. R. John Frazer	32
Kilrush, R. Wm. Waller	10	Enniscorthy, U. R. Richard Radcliffe	33
Tomb, U. R. Roger Owen	11	Newtown Barry, R. v. Alex. M <sup>c</sup> Clintock	34
Kiltinell, R. Roger Owen	12	Killurin, U. R. Abraham Swanne	35
Ferns, U. R. Mark Charters	13	Rathmacknee, R. Francis Pentland	36
White Church, U. R. Thomas Handcocke	14	Horetown, U. R. Thomas O. Moore	37
Kilcommon, U. R. Rich. Hen. Symes	15	Killesk, U. R. Wm. Glascott	38
Wexford, U. John Elgee	16	Carnew, R. v. Hon. Rich. Ponsonby	39
New Ross, U. v. Js. Morgan	17	Ballyvalden U. R. Jemmet Peirke	40
Rosdroit, R. Wm. Hinson	18	Kilpipe U. R. Ralph Cumine	41
Templescobin, R. Tho. Cranfield	19	Donaghmore U. R. Richard Gordon	42
Killegny, U. R. James Bentley Gordon	20	Owenduff, U. R. Wm. Archdale	43
Clonegal, R. John Browne	21	Monart, P. C. Thos. Harpur	44
Kilnemanagh, R. And Moss	22	Kiltennell, R. Roger Owen	45
Ardcolne, U. Frederick Draffen	23		
Kilcormuck, R. John Cowan	24		

LEIGHLIN DIOCESE.

*Bishops since the Reformation.*

Daniel Cavenagh,	1567	Robert Grave,	1600
Richard Meredyth,	1589	<i>Hence forward united to Ferns Diocese.</i>	

*Dean.*

The Very Rev. George Maunsell.

*Chapter.*

Rev. Joseph Fairtlough, Chan- cellor,	John Reed, Precentor,
— Bartholomew Thomas, Treasurer,	John Elgee, Archdeacon.

*Prebendaries.*

Rev. Hamilton Morgan, of Tecolm,	James Maghee of, Aghold,
— Geo. Alock, of Ullard,	Arthur St. George, of Tullo- maghyma.

*Consistorial Court.*

The Right Hon. and Right. Worshipful Patrick Duigenan,  
L. L. D. Vicar-General

*Parishes and Incumbents.*

Wells, R. Dean Maunsell	1	Powerstown, R. John Ken- nedy	13
Old Leighlin, &c. Dean and Chapter	2	Kilmacahill, v. Wm. Latta	14
Tullocrene, R. Do. Do.		Grange Silvæ, R. Edward Bayley	15
Killinane, R. Joseph Fairt- lough	3	St. Mullins, v. Francis Tho- mas	16
Nurney, R. John Reed,	4	Clonmulsk, R. Rich. Butler	17
Tecolme, v. Hamilton Morgan	5	Kellystown, R. Fred. G.	
Ullard, George Alcock	6	Trench	18
Clonmore, R. John Elgee	7	Tallow, R. Thomas Davis	19
Cloydah, U. Bartholomew Thomas	8	Barragh, U. Joseph Lendrum	20
Aghold, U. R. James M'Ghee	9	Kiltegan, U. Dom. Edward Blake	21
Staplestown, U. R. Arthur St. George	10	Aghold, U. Henry St. George	22
Lorum, U. Benjamin Ho- bart		Hacketstown, U. Daniel M'Neille	23
St. Kill, R. James Ma- grath	11	Baltinglas, R. Wm. Crogan	24
		Ballymore, R. Wm. Grogan	25
	12	Rathvilly, U. John Whitty	26

*Parishes and Incumbents.*

Fennogh, R. Richard Radcliffe	28	Ballyadams, U. Jeremiah Marsh	39
Corclone, U. Joshua Anderson	29	Grange Monk. V. John Bag-gott	40
Maryborough, U. Henry Maxwell	30	Kiltehan, R. Arthur Weldon	
Ballyroan, R. Hon. Hen. Packenham	31	Stratford-upon-Slaney, P. C. Mark Lister	41
Abbeyleix, V. Hon. Arthur Vesey	32	Urglin, U. Thomas Brooke	42
Dysart Gallen, R. Sewell Stubber	33	Stradbally, U. Arnold Cosby	43
Fennagh, U. Rich. Dewson	34	Carlow, U. R. Doctor Falkiner	44
Dunleckney, U. Weldon J. Molony	35	Temple Peter, R. Mr. Pasley	45
Clonenagh, U. Dean Scott	36	Killomoy, U. R. Joseph Cassan	46
Timohoe, R. Joseph Cassan	37	Grangeforth, U. R. Ben. Hobart	47
Rathasbuck, R. James Poe	38		

## CASHEL DIOCESE.

*Bishops since the Reformation.*

James M'Caghwell,	1567	William Nicholson,	1726
Miler Magrath,	1570	Timothy Godwyn,	1727
Malcolm Hamilton.	1623	Theophilus Bolton,	1729
Archibald Hamilton,	1630	Arthur Price,	1744
Thomas Fulwar,	1660	John Whitcombe,	1752
Thomas Price,	1667	Michael Cox,	1754
Narcissus Marsh,	1690	Hon. Charles Agar,	1779
William Palliser,	1694		
His Grace the Most Rev. Chas. Broderick,			1801

*Dean.*

Very Rev. Joseph Palmer.

*Chapter.*

Rev. Rich. Bagwell, Prec.	Rev. Thomas Grady, Treas.
— Geo. Madden, Chanc.	— William Galway, Archd.

*Prebendaries.*

M. N. Thomson of Fennor	His Grace the Archbishop of
Anthony Armstrong of Killar-	Cashel of Glankeen
dry	Wm. Galway of Croghane
John Aldwell of New Chapel	Patrick Hare of Kilbragh

*Parishes and Incumbents.*

Clogher, u. v. Geo. Madder	1	Glankeen, v. Irwine Whitty	15
Kilbragh, u. R. Patrick Hare	2	Kilnerath, u. R. v. John	
Athassell, u. R. Same	3	Pennefather	16
Thurles, u. R. Francis Garnett	4	Fithmone, u. R. v. Robert	
Lismalin, u. R. Wm. Galway	5	Forsayth	17
Fethard, u. R. v. Hen. Wood-		Kilvemnon, R. v. Rich. Chad-	
ward	6	wick	18
Tipperary, u. R. v. Hon.		Kilteynan, R. Edward La-	
James St. Leger	7	barte	19
Hore-Abbey, u. R. R. Alex-		Holycross, P. C. R. Arm-	
ander	8	strong	20
Ballintemple, u. R. v. Arthur		Clonoulty, v. R. Carew Arm-	
Lord	9	strong	21
Knockgraffon, u. R. v. John		Erry, R. Thos. Bourke, Dun-	
Lloyd	10	levie	22
Killenaule, u. v. Samuel Ryall	11	Ballysheehan, John Torrens	23
Kilcooly, u. R. George St.		Kilmore Chapelry, Thomas	
George	12	Lockwood	24
Templemore, u. v. Henry		Demilogue, u. R. Jas. Wm.	
Meggs Graves	13	Foster	25
Moyaliffe, R. v. Wm. Arm-			
strong	14		

## EMLY DIOCESE.

*Bishops since the Reformation.*

Raymond de Burgh, 1562      Henceforward united to Cashel.

*Dean.*

Very Rev. Richard Moore.

*Chapter.*

Rev. Wm. Benson, Precentor  
— Dr. Hales, Chancel.

Rev. Garrett Wall, Archdeacon

*Prebendaries.*

Joseph Preston of Killenellick  
Geo. Gustav. Baker, of Lattin  
Chas W. Coote of Doon

His Grace the Archbishop of  
Cashel, of Isertlaurence

*Parishes and Incumbents.*

Abington, u. R. John Tebb	1	Any, u. v. John Preston	9
Clonbeg, u. R. Wm. Massey	2	Cahircorney, u. v. Patrick Fitz-	
Cahirconlish, u. R. Richard		gerald	10
Cox	3	Rochestown, u. v. Thom.	
Cullen, u. R. Geo. Foster	4	Lockwood	11
Shronell, R. v. Robt. Arm-		Geal, R. Robt. Drought	12
strong	5	Tullamain, R. v. James W.	
Ulloe, u. v. John Seymour	6	Forster	13
Kilmastulla, u. R. v. Fre-		Ballingarry, v. Chas. Coote	14
derick Nelligan	7	Emly, v. Anthony Armstrong	15
Cahirelly, v. J. C. Seymour	8	Mogorban, u. R. Geo. Foster	16



## LIMERICK DIOCESE.

*Bishops since the Reformation.*

John Thornburgh,	1593	Nathaniel Wilson,	1691
Bernard Adams,	1604	Thomas Smyth,	1695
Fra. Gough,	1626	William Burscough,	1725
George Webb,	1634	James Leslie,	1755
Robert Sibthorp,	1642	John Averill,	1770
Edward Synge,	1660	William Gore,	1778
William Fuller,	1667	William C. Perry,	1784
John Vesey,	1672	Thomas Bernard,	1794
Simon Digby,	1678		
Right Reverend Charles Warburton,			1807

*Dean.*

The Very Rev. Arthur John Preston.

*Chapter.*

Rev. G. V. Harte, Precentor,	Thomas Quinn, Treasurer,
— John Hoare, Chancellor,	Averill Hill, Archdeacon.

*Prebendaries.*

Rev. John Duddell, of St. Munchin,	Rev. Edward Geraghty, of Killeedy,
— Wm. Lewis, of Donoughmore,	— Wm. Massey, of Disert,
— John Parker of Ballycane,	— Thos. Burgh, of Ardcanney,
— Charles Warburton, of Kilpeacon,	— Edward Jefferies, of Croagh,
— Thomas Franklin, of Tullybrack,	— James Ellard, of Effin.

*Consistorial Court.*

The Right Worshipful and Rev. John Hoare, L. L. D.  
 Rev. Averill Hill, Register, James Keggell, Esq. Dep. Reg.

*Parishes and Incumbents.*

St. Mary's, U. R. v. Dean Preston	1	St. Michael's, U. R. Averill Hill	5
Nantenan, U. R. v. G. V. Harte	2	St. Munchin's, U. R. John Duddell,	6
Rathkeale, U. R. v. John Hoare	3	Donoughmore, U. R. Wm. Lewis	7
St. Patrick's, U. R. Thomas Quinn	4	Ballycane, R. John Parker	8
		Kilpeacon, U. R. Chas. Warburton	9

*Parishes and Incumbents.*

Tullybrack, R. Thos. Frank- lin	10	Ballingarry, U. v. John Graves	31
Killeedy, R. v. Edward Geraghty	11	Corcomohide, U. v. Vacant	32
Disert, R. v. Wm. Massey	12	New-Castle, U. R. v. Thos. Locke	33
Ardcanny, R. v. Thos. Burgh	31	Mahoanagh, R. v. Thomas Locke,	34
Croagh, R. v. Edw. Jef- feries	14	Rathronan, R. v. Edward Wright	35
Effin, R. v. James Ellard	15	Killaliathan. v. William B. Odel	36
Kilmallock, U. R. v. Dean and Chapter	16	Dromdeely, v. Henry W. Stewart	37
St. John's v. Henry Johnson	17	Askeaton, U. v. Gust. Wy- brants	38
Kilreedy, v. Geo. G. Baker	18	Urigare, v. Wm. Maunsell	39
Kilmurry, U. R. v. Henry J. Ingram	19	Shannagolden, v. Geo. Vin- cent	40
Kilkeedy, R. v. Richard Dixon	20	Kilbroderan, R. v. Thomas Monsell	41
Fedamore, U. v. Thos. Wes- tropp	21	Kilmoylan, v. Wm. D. Hoare	42
Mungret, v. Nath. Preston	22	Tankardstown, R. v. Same	43
Crecorah, v. Joseph Jones	23	Kilfergus, v. Wm. Ashe	44
St. Lawrence, R. Thos. Shep- pard	24	Kilcolman, R. v. John Stone	45
Bruce, v. Henry Bevan	25	Abbyfeale, v. Henry Bate- man	46
Bruff, U. R. v. Andrew M'Culloch	26	Monasternenagh, v. William Graves	47
Kilflyn, R. Wm. Ross	27	Killfentinan, v. Mich. Fitz- gerald	48
Croom, U. R. v. Richard Croker	28		
Dromin, U. R. v. Edw. Croker	29		
Kilcornan, R. Frans. Lang- ford	30		

*Dean.*

*Chapter.*

Rev. John Warburton, Pre-      Rev. W. M. Fitzgerald, Trea-  
centor,  
— Thomas B. Gough, Chan-      — Thos Grace, Archdeacon.  
cellor,  
Alexander Arbuthnot, Archdeacon of Aghadoe.

Right Worshipful John Radcliffe, L.L.D. Vicar-General.

Rev. Averill Hill, Register.

**T. M. Mc Gillycuddy, Esq. Deputy-Register.**

Ardfert, R. & v. Dean and Chapter	1	Kenmare, U. R. v. Wm. Godfrey	15
Ratass, U. R. & v. Dean Holmes	2	Aghavallin, U. v. Anthony Stoughton	16
Kilfeighny, U. v. John Warburton	3	Killflyn, U.R. Edwin Thomas	17
Fennett, U. R. Thomas B. Gough	4	Drishane, U. R. Wm. Maunsell	18
Kilconly, U. R. v. W. M. Fitzgerald	5	Tralea, R. v. James Day	19
Aghadoe, R. Alexander Arbuthnot	6	Knockane, R. Hon. Maurice Mahon	20
Ballinvoher, U. R. Thomas Grace	7	Killorghin, R. Connolly O'Neill	21
Killarney, U. v. Arth. Hyde	8	Brosna, R. v. Joseph Jones	22
Ballymac Elliott, U. R. Thos. Graves	9	Killanear, v. James Maghee	23
Castle-Island, U. R. Wm. Crosby	10	Killgobban, U. R. v. Thos. O. Stewart	24
Ballynahaglish, U. v. Barry Denny	11	Aglish, v. Wm. Dunne	25
Dromod Prior, R. Daniel E. Eustace	12	Marhen, U. v. James Goodman	26
Valentia, R. v. John Warburton	13	Dingle, R. James Goodman, Curate	27
Cahir, U. R. v. Barry Denny	14	Killiny, R. Hon. Frederick Mullins	28
		Kilcoleman, R. Wm. Godfrey, Curate	29

*Parishes and Incumbents continued.*

Ventry, R. v. Samuel Collis	30	Garsinagh, v. Austen Martin	40
Kilbonane, U. v. Maurice Mahon	31	Kildrum, v. Edward Day	41
Kilquane, v. R. James Day	32	Kilmoyly, v. Lord Bishop of Limerick	42
Killury, R. v. John Talbott	33	Ballyduffe, R. Thomas O. Stewart, Curate	43
Kilgarvan, v. Bastable Herbert	34	Rattoo, R. Samuel Collis, Curate	44
Killaha, v. Same	35	O'Darney, R. Same, Curate	45
O'Brennan, R. v. John Kerin	36	Ballyheigh, R. Stephen Dunleavy	46
Kilcaragh, U. R. v. Robt. Hickson	37	Kilcrohane, U. R. Montifort Longfield	47
Kinnard, R. v. George Studdert	38		
Ballyseedy, v. William Godfrey	39		

# WATERFORD AND LISMORE DIOCESES.

## *Bishops since the Reformation.*

Marmaduke Middleton,	1579	Hugh Gore,	1666
Miler Magrath,	1582	Nathaniel Foy, -	1691
Thos. Witherhead,	1589	Thomas Mills,	1707
Miler Magrath,	1607	Charles Este,	1740
John Lancaster,	1607	Richard Chenevix,	1745
Michael Boyle,	1619	William Newcomb,	1779
John Atherton,	1636	Hon. Power Trench,	1802
Arch. Adair,	1641	Joseph Stock,	1810
George Baker,	1660		
The Hon. and Right Rev. Richard Bourke,			1813

## *Dean.*

The Very Reverend Usher Lee.

## *Chapter.*

Rev. Joseph Palmer, Precentor	Rev. John Hughes, Treasurer
— Hon. Joseph Bourke, Chan- cellor	— Geo. L. Fleury, Archdea- con

## *Consistorial Court.*

The Right Worshipful Henry M'Dougall, L. L. D. Vicar General.	
Rev. John Frazer, Surrogate	Robert Sharpe, Deputy Re- gister
Rev. G. L. Fleury, Register	

## *Proctors.*

Samuel Sprigg, Esq. sen. Proctor of Office.  
Michael Mortimer and Samuel Sprigg, jun. Esqrs.  
William Steele, Apparitor.

## *Diocesan School Master.*

Rev. John Frazer.

## *Parishes and Incumbents.*

Trinity, u. r. Dean Lee	1	Lisnakill, u. r. John Hughes	7
Kilbarrymeaden, u. r. Joseph Palmer	2	St Peter's, u. G. L. Fleury	8
Reisk, u. r. Hon. Joseph Bourke	3	French Church, Ch. Peter A. Franquefort	9
Kilmeaden, u. v. Henry Arch- dale	4	Duncannon, u. r. John Cooke	10
Kilbride, u. r. Economy of the Cathedral	5	Kill St. Laurence, u. r. Wm. Frazer	11
Kilbarry, r. John Cooke, Curate	6	Kill St. Nicholas, u. r. Rich. Richardson	12
		Crooke, u. r. Richard Maun- sell	13



## LISMORE DIOCESE.

*Dean.*

The Very Reverend John Scott.

*Chapter.*

Ponsonby May Carew, Precen-	Dr. Cha. Tuckey, Treasurer
tor	Philip Ryan, Archdeacon
John Clelland, Chancellor	

*Prebendaries.*

Will. Beresford of Tulloghorton	Wm. Bushe of Modeligo
Richard Bermingham of Mora	P. A. Franquefort of Kilgobnet
Nich. Herbert of Dysart and	James Symes of Seskenagh
Kilmoleran	William Jessop of Clashmore
Rich. Carey of Donaghmore	Jos. Palmer of Kilbarrymeaden
John H. Beresford of Kilrosanty	

*Vicar's Choral.*

Rev. Verney Lovett	Rev. Thomas Crawford
— Chas Tuckey	— Philip Ryan
and the Rev. Daniel Sullivan.	

*Parishes and Incumbents.*

Tubrid, R. Dean Scott	1	Kilrosanty, R. John H. Be-	
Lismore, U. Five Vicar's Cho-		eresford	12
ral	2	Modelligo, R. Wm. Bushe	13
Lismore, U. Economy of Ca-		Kilgobnet, R. Pet. A. Franque-	
thedral	3	fort	14
Ardmore, R. v. Ponsonby		Seskenagh, R. James Symes	15
May Carew	4	Clashmore, U. R. Wm. Jessop	16
Derrygoath, R. John Clelland	5	Kilbarrymeaden, R. Joseph	
Newcastle, U. R. Charles		Palmer	17
Tuckey	6	Tallow, U. Hon. Robt. Moore	18
Ballybeacon, U. R. Philip		Templemichill, U. Robert	
Ryan	7	Stephens	19
Tullaghorton, R. Wm. Beres-		Whitechurch, U. Thos. San-	
ford	8	diford	20
Mora, R. Rich. Bermingham	9	Donhill, U. John Roberts	21
Dysert and Kilmoleran, R.		Dungarvan, U. Jabez Henry	22
Nich. Herbert	10	Rosmere, v. James Hewit-	
Donaghmore, R. & c. Richard		son	23
Carey	11		

*Parishes and Incumbents, continued.*

Kilbarrymeaden, v. John		Rathronan, v. Daniel Sullivan	34
Lymberg	24	Tubrid, u. Henry Palmer	35
Stradbally, u. John Devereux	25	Clonmel, R. Daniel Wall	36
Coligan, u. John Averill	26	Kilcash, u. v. Vacant	37
Kilrosanty, v. Rich. Eyre	27	Lisronagh, R. Mr. French	38
Mothill, v. Henry Stewart	28	Cahir, u. John Wallace	32
Dysart and Kilmoleran, u. v. James Smyth	29	Tulloghorton, v. William Stephenson	33
Clonegam, u. Thos. Stanley		Innislonnagh, u. George Fleury	34
Monk	30	Ardfinan, u. Gabriel Stokes	35
Seskenan, v. Harris Oldfield	31	Derrygarth, v. Thos. Crawford	36
Carrick-on-Suir, u. Standish		Outeragh, R. Robert Bell	37
Grady	32	Chapel of Ease, Harris Oldfield	38
Shanrahan, u. Dr. Charles Tuckey	33		

## CORK DIOCESE.

*Bishops since the Reformation.*

Roger Skiddy,	1557	Edward Whetenhall,	1678
Richard Dixon,	1570	Dive Downs,	1699
Matthew Sheyn,	1572	Peter Browne,	1709
William Lyon,	1583	Robert Clayton,	1733
John Boyle,	1618	Jemmet Brown,	1745
Rich. Boyle,	1620	Isaac Mann,	1772
William Chappel,	1638	Wm. Bennett,	1790
Michael Boyle	1660	Hon. Thos. Stopford,	1794
Edward Synge,	1663	Lord John Geo. Beresford,	1805
The Hon. and Right Rev. Thomas St. Lawrence,			1807

*Dean.*

The Very Reverend Wm. Magee, D. D.

*Chapter.*

Rev. Henry Sandiford, Precentor	Will. Thompson, M. A. Arch-
John Fortescue, Chancellor	deacon
Verney Lovett, D. D. Treasurer	

*Prebendaries.*

Rev. John Kenny, L. L. D. of Kilbrogan	Hen. St. Eloy, M. A. Kilanully
James Stopford, M. A. of Kil-	Edw. Kenny, M. A. of Inniskenny
laspuigmullane	Jas. Pratt, M. A. Kilnaglorry
John Chetwood, M. A. of Cahir-	Thos. Barry, M. A. Kilbrittain
lag	E. M. Carleton of St. Michael
Will. Waller of Liscleary	Will. Butler of Desertmore
Robt. Daly of Holy Trinity	Richard Webb, M. A. Drumda-
	league

*Vicars Choral.*

Rev. Arthur Hyde	Rev. John Chetwood
— Robt. Evans	— Joshua Berkeley

*Consistorial Court.*

The Right Worshipful and Rev.	John Kenny, L. L. D. Vic. Gen.
Horatio Townsend Newman,	Henry J. Heard, Esq. Register
Surrogate	

*Diocesan School Master.*

Rev. Giles Lee.

# Proctors.

Thomas Pope, William Philip, Rich. Chinney, Davies Tuckey,  
Nichol. Vincent, William Gregg, Hen. Bennett, Esqrs.

# Rural Deans.

John Fortescue, M. A. of Cork      Richard Webb, Kinelea, (ultra)  
Joshua Berkely, M.A. of Ker-      Broderiek Tuckey, Gianfalney  
ricurrihy      Somers Payne, Kilmoanfanloe  
Rich. Meade of Kinelea, (citra)

# Parishes and Incumbents.

St. Finbarry, u. Dean and Chapter	1	Kilnaglory, R. James Pratt	18
St. Nicholas, R. John Fortescue	2	Kilmoe, R. Stephen Dunleavy	19
Holy Trinity, R. Robert Daly	3	Drimoleague, R. Richard Webb	20
Same, v. James Meara	4	Templemichael de Duagh, R. Robert Meade	21
St. Peter's R. Wm. Thompson	5	Durrus, v. Mason Alcock	22
St. Paul's, R. George Sealy, L. L. D.	6	Brinney, u. R. W. Lewis Beaufort	23
St. Anne Shandon, R. Warham Leader	7	Kilmaloda, R. v. Thomas Walker	24
St. Mary Shandon, R. John Quarry	8	Ardnegechy, R. W. L. Beaufort	25
Temple Bready, R. Dean of Cork	9	Ballymoney, R. Robert Meade	26
Cullen, R. Dean of Cork	10	Kinsale, v. Samuel Bea-mish	27
Temple Martin, Dean of Cork	11	Ballyfeard, v. John Cliffe	28
Carrigrohane, R. Henry Sandiford	12	Kilmocomogue, v. Charles Smith	29
Nohovel, R. the Archdeacon of Cork	13	Cannaway, R. James B. Gordon	30
Kilbrogan, R. Dr. John Kenny	14	Ballymodan, v. Joseph Jervais	31
Dunderrow, R. Dr. John Kenny	15	Inshegeelah, R. George Sealy L.L.D.	32
Ballinadce, R. Verney Lovett, D.D.	16	Rincurran, u. R. Thomas Graves, M. A.	33
Innishannon, R. v. Thomas Meade	17	Skull, R. Anthony Trail	34
Moviddy, R. Edward Kenney	18	Carragaline, R. Horatio Townsend	35
		Douglass, ch. John Busted	39

*Parishes and Incumbents continued.*

Fanlobbus, v. Broderick		Desertfergus, v. Montifort	
Tuckey	37	Longfield	42
Kilcully, R. Robert Hoare	38	Ballymartle, R. Rich. Meade	43
Kilmichael, R. Robert Warren	39	Leighmony, R. Alex. Kennedy	44
Marmullen, R. Dean and Chapter	40	Tracton, R. Wm. Evanson, Curate	45
Garryvoe, v. Hon. Thos. De Courcey	41	Ballinaboy, R. Thomas F. Saunders	46

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## DIOCESE OF ROSS.

*Bishops since the Reformation.*

Wm. Lyons, 1582 Hence united to Cork.

*Dean.*

The Very Rev. James Forward Bond.

*Chapter.*

Rev. Arthur Hyde, Precentor, Rev. John Griffith Treasurer,  
 — George Armstrong, Chancellor, — Wm. Bissett, Archdeacon,

*Prebendaries.*

Rev. Alexander Johnston, of Carragranemore,  
 — Horatio Townsend, of The Island, — Thomas St. Laurence, of Templebryan.

*Vicars Choral.*

Rev. Thos. Hore, and George Armstrong.

*Diocesan School-masters.*

Rev. George and Andrew Armstrong.

*For Consistorial Court, see Corl.**Parishes and Incumbents.*

Desert, R. Dean & Chapter	1	Tullagh, R. v. Edw. Stopford	8
Kilmacbea, U. R. The Archdeacon	2	Skibbereen, R. v. William Hughes	9
Kilgaruff, U. v. Horatio Townsend	3	Kilcarson, v. Wm. Hobnett	10
Glanbarahane, R. v. Robert Merritt	4	Myros, R. v. Edw. Herbert	11
Templequinlan, U. R. v. Thos. St. Lawrence	5	Abbeystowry, v. Wm. Robinson	12
Leslee, U. R. Henry Jones	6	Rathharry, v. Armiger Sealy	13
Killaconeagh, U. v. John Bea- mish	7	Aghadown, U. v. Joseph Wright	14
		Kilmee, R. Edw. H. Kenny	15



## CLOYNE DIOCESE.

*Bishops since the Reformation.*

George Syngé,	1638	Henry Maule,	1726
Edward Syngé,	1678	Edward Syngé,	1731
Patrick Sheridan,	1679	George Berkely,	1733
Edward Jones,	1682	James Stopford,	1753
William Palliser,	1692	Robt. Johnson,	1759
Tobias Pullen,	1694	Hon. Fred. Hervey,	1767
St. George Ash,	1695	Hon. Charles Agar,	1768
John Pooley,	1697	Geo. Chinnery,	1780
Charles Crow,	1702	Richd. Woodward,	1781
The Right Reverend Wm. Bennett,			1794

*Dean.*

The Very Reverend James A. Hamilton.

*Chapter.*

Fras. Atterbury, L. L. D. Pre- center	Rob. Austen, L. L. D. Treasurer
John Ryder, Chancellor	Zach. Cook. Colles, M. A. Arch- deacon

*Prebendaries.*

Rev. Thos. Kenny of Donough- more	Rev. Richd. Woodford of Glan- worth
— Wm. Berkley of Ballyhooley	— Jas. Hingston of Cooliney
— W. R. Townsend of Innis- carra	— Henry Sandiford of Bally- hay
— Robt. Disney of Brigown	— Robt. Longfield of Coole
— Thos. Quinn of Kilmac- donagh	— John Lombard of Kilma- clenan
— George Smith of Cahirultan	— James Hingston of Subul- ter
— James Sandiford of Kille- nemer	— William Butler of Lackeen

*Consistorial Court.*

The Right Worshipful and Rev. James Hingston, L. L. D.  
Vicar General.

James Hanning, Esq. Register      John Lawless, Esq. Dep. Reg.

*Parishes and Incumbents.*

Farahay, R. Dean Hamilton	1	Gortro, v. Zac. C. Colles	6
Lisgoold, v. Frans. Atter- bury	2	Killathy, v. William Berk- ley	7
Clonmell, v. Same	3	Aghinagh, R. v. John Ryder	8
Glenore, v. John Ryder	4	Matchy, R. v. Wm. R. Town- send	9
Templeneccarrigy, v. Robert Austen	5	Mogealy, U. R. v. John French	10

*Parishes and Incumbents continued.*

Ballymartyr, U. R. v. George Smith	11	Mornabbey, R. Arthur Herbert	38
Glenworth, U. R. v. Richd. Woodward	12	Litter, R. James Mockler	39
Liscarrol, v. Sac. Rob. Hamilton	13	Mallow, R. Nicholas Wrixon	40
Shandrum, U. R. v. Henry Sandiford	14	Raghan, v. George Brereton	41
Castletown, U. R. v. Hon. Jas. St. Leger	15	Ightermurragh, U. R. Geo. S. Cotter	42
Wallstown, R. v. William Harvey	16	Tullileash, v. Wm. Greene	43
Monanemy, R. v. William Berkley	17	Dungourney, R. v. Mathew Purcell	44
Kilshanie, R. v. John Lombard	18	Carriekdownane, R. v. Wm. Dunne	45
Whitechurch, R. v. James Hingston	91	Marshallstown, R. Hon. Ludlow Tonson	46
Aghabologue, R. v. Same	20	Templeroan, R. William Dwyer	47
Magourney, R. v. Wm. Butler	21	Doneraile, P. C. John B. Creagh	48
Ahada, U. R. v. The Lord Bishop of Cloyne	22	Macrump, R. v. Simon Davies	49
Clondrohid, R. v. Robert Kirchoffer	23	Nathlash, U. R. v. Giles Lee	50
Clontarf, v. Francis Hewett	24	Clonmeen, U. v. Edward S. Townsend	51
Bregogue, U. v. James Hamilton	25	Knocktemple, R. Thomas King	52
Ballyclough, v. John M'Cor-mick	26	Carrigrohanbeg, R. Joshua Berkley	53
Ballyvourney, R. v. Basil Orpin	27	Templebodane, v. Martin Armstrong	54
Castlemagner, v. John Chester	28	Kilmahon, R. v. Thos. Carson	55
Garryclone, U. R. v. Wm. Stopford	29	Clonmult, v. Thos. Carson	56
Kilkeagh, R. R. H. Rogers	30	Carrigtoghill, U. v. Henry Johnson	57
Clonpriest, R. John Lyster	31	Kilworth, U. v. Hon. Robt. Moore	58
Ardagh, R. Brinsley Nixon	32	Bohillane, R. Wm. Chatter-ton	59
Kathcormick, R. Hon. John Blackwood	33	Clondulane, v. Samuel Maunsell	60
Castlelyons, R. Gust. Wybrants	34	Churchtown, R. Math. Purcell	61
Aghern, U. R. John H. Beresford	35	Dingindonovan, R. v. Thos. Stainestreet	63
Knockmourn, U. v. Thomas Campion	36	Fermoy, U. R. v. William Adair	64
Bretway, U. R. Edward Sprend	37	Warden of the College of Youghall, the Lord Bishop of Cloyne	65
		Garrankeneffek, v. Same	66
		Killowillan, R. Same	67

# KILLALOE DIOCESE.

## *Bishops since the Reformation.*

Maurice O'Brien.	1570	Nicholas Forster,	1714
John Rider,	1612	Charles Carr,	1716
Lewis Jones,	1633	Joseph Story,	1742
Edward Parry,	1647	Jemmet Brown,	1743
Edward Worth,	1660	Richard Chenevix,	1745
Daniel Witter,	1669	Nicholas Synge,	1746
John Roan,	1675	Robert Fowler,	1771
Henry Rider,	1693	George Chinnery,	1778
Thomas Lindsay,	1695	Thomas Bernard,	1780
Sir Thomas Vesey,	1713	Hon. William Knox,	1794
The Hon. and Right Rev. Lord Robt. P. Tottenham Loftus, 1804			

## *Dean.*

The Very Reverend John Bayly.

## *Chapter.*

Rev. Samuel J. Otway, Pre- centor	Rev. John Palmer, Treasurer.
— Hon. Arthur Vesey, Chan- cellor	— Edward Price, Archdea- con.

## *Prebendaries.*

Rev. Wm. Read of Tomgreny	Rev. Frederick Blood of Dysert
— Chas. Massey of Lackeen	— John Whitty of Tulloe
— Rickard Kennedy of Clon- dagad	— Irvine Whitty of Innis- cathrie

and Rev. Edward Mangan of Rath.

## *Consistorial Court.*

The Right Worshipful and Rev. John Parker, Vicar General.

Rev. Richard Martin, Register.

Deputies, Rev. J. Martin and Michael Martin, Esq.

## *Parishes and Incumbents.*

Kilkeary, u. r. Dean Bayly	1	Dromcliffe, u. r. Dean Palmer	9
Lateragh, u. r. Sam. Jocelyn		Saine, u. v. Robert Weldon	10
Otway	2	Traderry, u. r. Standish	
Tomevara, u. r. Hon. Arthur		Grady	11
Vesey	3	Ogashiu, u. r. Arthur Young	12
Dromline, u. v. John Palmer	4	Omullud, u. r. Geo. Macart- ney	13
Bonchan, u. r. Edward Price	5	Kilfarbey, u. r. Wm. Had- lock	14
Tomegreny, u. r. Wm. Read	6	Kilseily, u. r. Wm. Miller	15
Inniscalthra, u. r. James		Clonlea, v. Rich. Studdert	16
Martin	7	Kilmurry, u. v. John Butler	17
Ogonilloe, u. v. Rich. Mar- tin	8		

*Parishes and Incumbents continued.*

Quin, U. v. Michael Fitzgerald	18	Dunkerrin, U. R. v. Thos. Hawkins	33
Kilfarboy, U. v. And. Daveron	19	Templeharry, U. R. v. John Jones	24
Stradbally, U. R. v. Josias Crampton	20	Kilruane, U. R. v. Anthony Geale	35
Aghancon, U. R. v. James Everard	21	Burrisokeane, R. Robert Saunderson	36
Birr, U. R. v. Edw. Synge	22	Modreeny, U. R. v. Edwin Palmer	37
Lackeen, U. R. Chas. Masey	23	Ballingarry, U. v. John Connolly	38
Clondagad, U. R. Rickard Kennedy	24	Kilmore, U. v. Gilbert Holmes	39
Dysert, U. R. Fred. Blood	25	Templederry, U. R. v. Edmond Jordan	40
Tulloe, U. R. John Whitty	26	Monsea, U. v. William Parsons	41
Kilrush, U. v. Ivine Whitty	27	Nenagh, U. R. v. Henry Bayly	42
Rath, U. R. Edw. Mangan	28	Kinnitty, R. v. Abraham Downes	43
Castletownarra, U. R. v. John Parker	29	Roserea, R. v. Thomas Le-strange	44
Finnoe, U. R. v. James Martin	30		
Bourney, U. v. Kennedy	31		
O'Kennedy	32		
Shinrone, U. R. Wm. H. Maude	32		

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## KILFENORA DIOCESE.

*Bishops since the Reformation.*

Daniel,	1585	Rich. Betts,	1628
Bernard Adams,	1606	James Higate,	1630
John Steere,	1617	Robt. Sibthorp,	1638
Wm. Murray,	1622	Samuel Pullen,	1660

*Dean.*

The Very Reverend George Stephenson.

*Chapter.*

Rev. Robt. Gabbett, Precentor	Rev. John Westropp, Treasurer
— Henry Boyd, Chancellor	— James Kenny, Archdeacon

*Consistorial Court.*

Right Worshipful and Rev. James Martin.

Rev. Rich. Martin, Register.

Deputies, Rev. J. Martin and Michael Martin, Esq.

*Parishes and Incumbents.*

Kilfenora, U. R. v. Dean Stephenson	1	Kilmacreehy, U. R. v. James Kenny	4
Naughaval, U. R. v. Robert Gabbett	2	Kiltoraght, U. v. William Davoren	5
Drumcreehy, U. R. v. John Westropp	3		

TUAM DIOCESE.

*Bishops since the Reformation.*

William Laly,	1573	John Parker,	1667
Nehemiah Donnellan,	1595	John Vesey,	1678
Wm. Daniel	1609	Edward Synge,	1716
Randolph Barlow,	1629	Josiah Hort,	1742
Richard Boyle,	1638	John Ryder,	1752
John Maxwell,	1645	Jemmett Brown,	1775
Samuel Pullen,	1660	Earl of Mayo,	1782
His Grace the Most Rev. William Lord Decies,			1794

*Dean.*

The Very Rev. Thomas Carter.

*Chapter.*

Rev. Dudley Charles Ryder	Rev. Charles Warburton, Arch-
Provost,	deacon.

*Prebendaries.*

Rev. Henry W. Cobbe, of	Rev. Henry Murray of Tagh-
Kilmainmore,	saxon,
— John Davis, of Balla,	— George Beresford, of Fal-
— ————— of Killa-	down,
beggs,	Hon. Maurice Mahon, of Kil-
— William Armstrong, of	meen,
Kilmoylan,	— Wm. Beresford, of Laccagh.

*Consistorial Court.*

The Right Worshipful and Rev. Edmond Burton, L. L. D.	
Vicar-General.	
Hugh Stafford, Esq. Register,	Chas. Davis, Esq. Dep. Reg.

*Parishes and Incumbents*

Kilmainmore, U. R. Henry	Crosboyne, U. R. Alexander
W. Cobbe 1	Arbuthnot 7
Kilmolara, U. R. Andrew	Laccagh, U. R. William Be-
Wilson 2	resford 8
Kilcommon, U. R. Edmund	Tuam, U. R. Wm. Beresford 9
Burton 3	Moylough, U. Wm. Armstrong 10
Cong, U. R. Cecil Crampton 4	Killereran, U. R. Henry
Balla, U. R. John Davis 5	Major 11
Ballinrobe, U. R. John Cromie 6	Killascobe, U. R. Rich. Marlay 12



*Parishes and Incumbents, continued.*

Dunmore, R. John O'ir	13	Athenry, U. R. Hon. Charles	
Kilkerrin, U. R. John Dennis	14	L. French	21
Kiltulla, U. R. Richard Fal-		Kilmeen, R. Hon. Maurice	
kiner,	15	Mahon	22
Aghavall, U. R. Thomas		Headford, U. R. Wm. Beres-	
Grace	16	ford	23
Burrisearra, U. R. Henry		Ballynakill, U. R. Christopher	
Peisly	17	Russell	24
Burrishoul, U. R. Thomas		St. Nicholas, U. R. Ralph	
Mahon, jun.	18	Daly	25
Aglish, U. R. John Warber-		Lonisburgh, C. John Vernon	26
ton	19	Kilcummin, C. John Wilson	27
Moore, U. R. George St.			
George	20		

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## ARDAGH DIOCESE,

UNITED TO TUAM.

*Dean.*

The Very Rev. Richard Graves.

*Chapter.*

The Rev. Robert Beatty, Archdeacon.

*Consistorial Court.*

The Right Worshipful and Rev. Robert Beatty, Vicar-General.

Thos. Webster, Esq. Register. Rev. R. H. Hearn, Dep. Reg.

*Parishes and Incumbents.*

Ardagh, R. Dean Graves	1	Abbylara, v. U. Robt. Goulds-	
Templemichael, U. R. Henry		bury	13
Maxwell	2	Shrule, v. Fras. Maguire	14
Granard, U. v. Christopher		Rathaspeck, Patrick Sweeny	16
Robinson	3	Ratheline, v. James Ferrall	17
Clongesh, R. v. Edw. Berwick	4	Annaghdeeff, R. v. Thomas	
Mestim, R. v. Geo. Keating	5	Smyth	18
Killashee, R. v. Henry Wm.		Cloon, R. v. D. C. Ryder	19
Cobbe	6	Fennagh, R. v. D. C. Ryder	20
Kilcommick, R. v. Edward		Mohill, v. George Beresford	21
Beatty	7	Killtoghard, R. v. John Chet-	
Abstrule, v. Robt. Moffatt	8	wood	22
Teighsinod, R. v. Robert		Kiltubrid, R. v. Thomas	
Beatty	9	Kennedy	23
Street, v. James Webster	10	Killennunurry, v. U. Charles	
Clonbroney, v. John Booker	11	Robinson	24
Killglass, R. U. R. Fetherston		Kilronan, v. John Little	
Jessop	12		

## ELPHIN DIOCESE.

*Bishops since the Reformation.*

John Lynch,	1584	Theophilus Bolton,	1724
Edward King,	1611	Robert Howard,	1729
Henry Tilson,	1639	Edward Synge,	1740
John Parker,	1660	Wm. Gore,	1762
John Hudson,	1667	Jemmet Brown,	1772
Simon Digby,	1691	Charles Dodgson,	1775
Henry Downs,	1720	John Law,	1795
The Hon. and Right Reverend Power DePoer Trench,			1810

*Dean.*

The Very Reverend John French.

*Chapter.*

Rev. Willam Digby, Arch- deacon,	Rev. Richard Wynne, Pre- centor.
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*Consistorial Court.*

Right Worshipful and Right Hon. Patrick Duigenan, Vicar-General.

John Henry Kenny, Esq. Register.

*Prebendaries.*

Wm. Blundell, of Ballintobber,	Samuel Adams, of Tirebrine,
John Brinkley, of Kilgoghlin,	John Cliffe, of Tairmonbarry,
J. H. Gouldsbury, of Tibohine,	Thos. Hacket, of Kilmacallane,
Oliver Carcy, of Kilcooley,	Will. Copenyngham, of Oran.

*Parishes and Incumbents.*

Abaskeragh, R. Peter Browne	1	Kilmore, R. William Thompson	13
Killenvoy, U. Owen Gallagher	2	Kilglass, R. Henry Mansergh	14
Roscommon, U. R. Thomas Blakeney	3	Kilcorky, v. Wm. Smith	15
Drumcliffe, R. John Yeates	4	Kiltoom, U. v. Thomas Young	16
Tauragh, U. R. Thos. Hackett	5	Bumlin, U. R. Edward Mahon	17
Aughrim, U. v. Michael Griffin	6	Athleague, U. v. James Crawford	18
Cloonfinlogh, U. v. Jas. Little	7	Ardcarne, v. John H. Gouldsbury	19
Tessararagh, U. v. Hon. Her. Narc. Crofton	8	Ahamplish, v. Chas. West	20
Killion, U. v. John Barton	9	Castleblakeney, v. Alex. Gunning	21
St. John's, (Sligo) U. R. Wensley Bond	10	St Peters, (Athlone,) R. Annesley Streat	22
Eastersnow, U. v. Arthur Mahon	11	Kilnamanagh, v. Stephen Lyster	23
Kilbrian, v. Charles Seymour	12		

## CLONFERT DIOCESE.

*Bishops since the Reformation.*

Stephen Kerovan,	1582	Arthur Smyth,	1752
Roland Linch,	1602	Hon. William Carmichael,	1753
Robert Dawson,	1627	William Gore,	1758
William Ball,	1644	John Oswald,	1762
Edward Wolley,	1664	Dennis Cumberland,	1763
William Fitzgerald,	1601	Walter Cope,	1772
Theophilus Bolton,	1772	John Law,	1782
Arthur Price,	1724	Richard Marlay,	1787
Edward Synge,	1730	George De la Poer Beres-	
Mordeca Carey,	1731	ford,	1801
John Whitcomb,	1735		
The Right Reverend Christopher Butson,			1804

*Dean.*

The Very Reverend Thomas Hawkins, D. D.

*Chapter.*

Rev. James Strange Butson, A. M. Archdeacon.

Rev. Thomas Purefoy, A. A. Sacristian.

*Prebendaries.*

Rev. Philip Barry, A.B. of Kil-	Rev. Lewis H. Young, A.M. of
connel	Ballynoulter
— Rich. B. Vincent, A. M.	— Rich. Vavasour, A. B. of
of Kilquane	Annacalla
— Armstrong Kelly, A.M. of	— Robt. Marsh, A. M. of
Killaspimoylan	Droghda
— Rich. Jones Hobson, A.B.	— Alex. Macanlay, A. M. of
of Fenore	Kilteskill

*Consistorial Court.*

Right Worshipful and Rev. Richard Vincent, Vicar General.  
Robert Blake, Esq. Register.

*Parishes and Incumbents.*

Clonfert, u. James S. Butson	1	Creagh, u. Dr. Trench	6
Donaraughta, u. Rich. Jones		Lickmolossy, u. Armstrong	
Hobson	2	Kelly	7
Kiltormer, u. Edward Harti-		Aughrim, u. Rich. Vincent	8
gan	3	Kilconeckny u. Mr. M'Auley	9
Loughrea, u. Christopher		Ballymacward, u. John Ro-	
Jones	4	berts.	10
Tynagh, u. Jas. S. Burson	5		

# KILMACDUAGH DIOCESE.

## *Bishops since the Reformation.*

Stephen Kerovan,	1573	Roland Linch.	1585
<i>United to Clonfert.</i>			

### *Dean.*

The Very Reverend William Forster.

### *Chapter.*

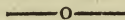
Rev. John Roberts, Provost	Alex. M'Auley, Treasurer
Wm. Smith, Precentor	Rich. B. Vincent, Archdeacon

### *Prebendaries.*

Rev. James S. Butson of Islandeddy,  
 — Lewis Young, of Kinvarra

### *Parishes and Incumbents.*

Ardrahan, v. George Dwyer	1	Kilcolgan, v. Lewis H. Young	3
Killmane, v. Robt Marsh	2		



# KILLALLA DIOCESE.

## *Bishops since the Reformation.*

Owen O'Connor,	1591	Charles Cobbe,	1720
Archibald Hamilton,	1650	Robert Howard,	1726
John Maxwell,	1630	Robert Clayton,	1729
Henry Hall,	1660	Mordecai Carey,	1735
Thomas Bayly,	1663	Richard Robinson,	1752
Thomas Othey,	1670	Samuel Hutchinson,	1759
John Smyth,	1679	Wm. Cecil Perry,	1780
Wm. Smyth,	1681	William Preston,	1784
Richard Tennison,	1681	John Law,	1784
Wm. Lloyd,	1690	John Porter,	1795
Henry Downes,	1715	Joseph Stock,	1798
The Right Reverend James Verschoyle,			1810

### *Dean.*

The Very Reverend Edmond Burton.

### *Chapter.*

John King, Archdeacon,	Thomas Sutton, Precentor,
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### *Prebendaries.*

Rev. Jas. Burrowes of Killardry	Rev. James Little, of Luckan
— Edwin Stock, of Errew	— Joseph Verschoyle, of
— John Garrett, of Ardagh	Rosserkbeg

*Consistorial Court.*

The Right Worshipful and Rev. Leslie Battersby, Vicar General.

*Parishes and Incumbents.*

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## ACHONRY DIOCESE.

*Bishops since the Reformation.*

Eugene,	1585	Miler Magrath,	1607
<i>Since united to Killalla.</i>			

*Dean.*

The Very Reverend Arthur Henry Kenny, D. D.

*Chapter.*

Edward Synge, Precentor. Joseph Verschoyle, Archdeacon.

*Præbendaries.*

Rev. Veatch Simpson, of Killa- raght	Rev. Joseph Seymour, A. B. of Kilmovee
— Robert Shaw, A. M. of Ballisadere	

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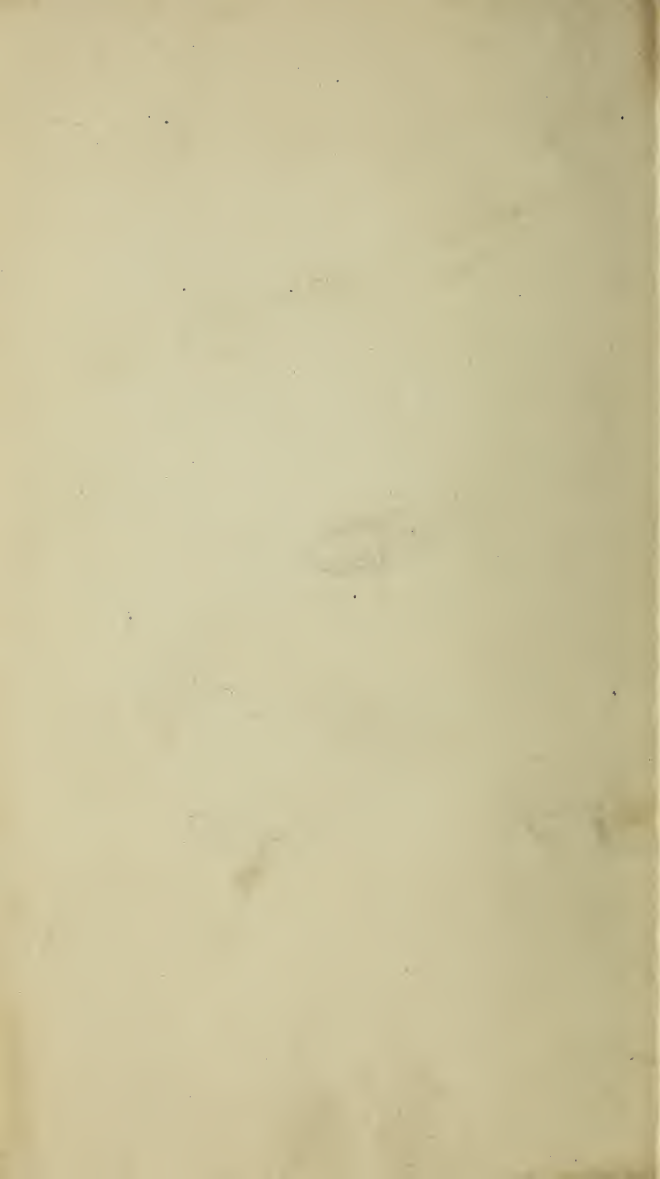
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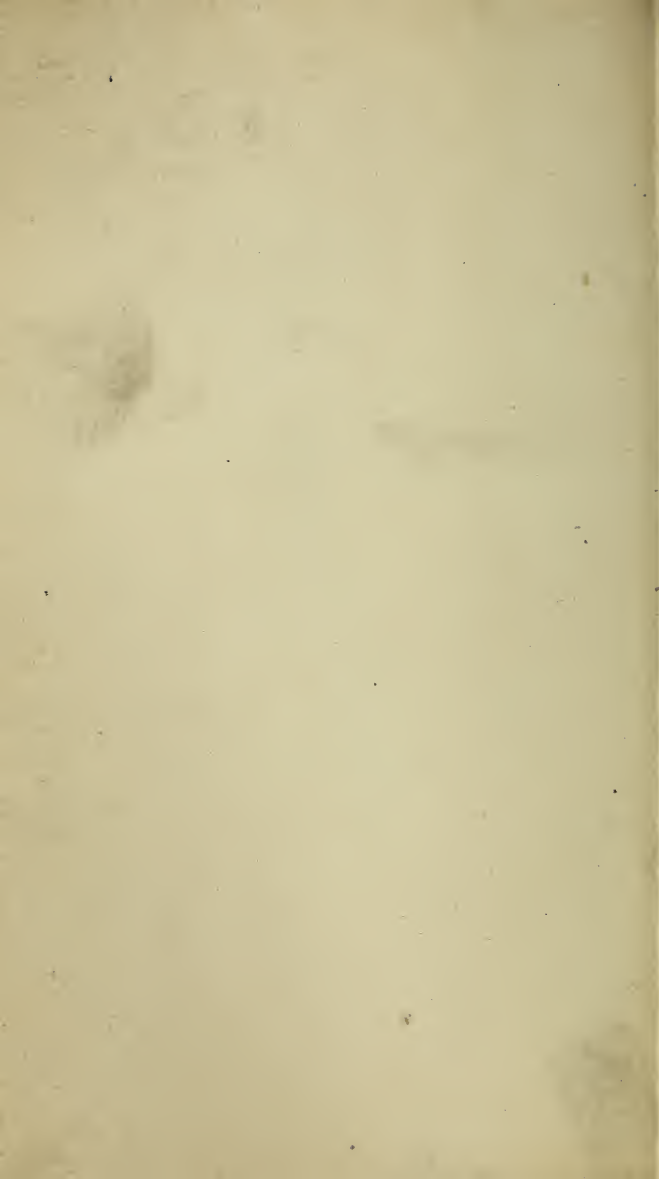
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\* \* \* For other errors of an inferor consideration, arising from the omission and transposition of letters, or improper punctuation, the author has to claim the indulgence of the public.

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